He is Omniscient
A Course on the Knowledge and Science of Islam
– 2 –

Knowing the Imams

Volume 3

Becoming Acquainted with the Imams
Comments on the Purification Verse (33:33)

Allamah Sayyid Muhammad
Husayn Husayni Tihrani

Translated by
Rahim P. Dawlati and Salim Rossier

Editor
Sayyed Khalil Toussi

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Great Books of the Islamic World

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Knowing the Shiʿa—
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Allāmah Sayyid Muhammad Ḥusayn Ḥusayni Ṭihrānī

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Note: While it is common in Persian or Arabic to place blessings on the Prophet or the Imams (you may find an "as," "s," or "pbh" or something similar after the names of the Imams), it is not common practice in an English text. Readers should just say the phrase of blessings in their heart when they see reference to the Prophet or Imams.

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Knowing the Imams
Volume 3

A commentary on the philosophical, hadith-based, historical, and social aspects of governorship in general, and particularly that of the imamate of Ali Abī Tālib and the Immaculate Imams, may peace be upon them all.

Teachings based on the wisdom of the Glorious Qur'an and reasoning based thereon, and hadiths both common and particular, in addition to definitive and critical discussions concerning governorship.

The most important topics and selected titles

The Third Volume of *Knowing the Imams*

(Becoming Acquainted with the Imams—Knowing the Shiᶜa—Comments on the Purification Verse).

1. The necessity of following the most learned.
2. The hadith of Jābir on those who have 12 Imams.
3. A discussion on the chains of transmission and the texts of the hadith: "He who dies without knowing the Leader of his time dies in ignorance."
4. How events affecting nations of the past will also happen with the Islamic nation.
5. How the Qurʾanic verse *Verily those who believe and do good works are the best of creatures* (98:7) refers to the Master of the Faithful and his followers.
6. The origin and name of the Shiᶜa.
7. The spiritual unity and company of the believers' souls and the Immaculate Imams, upon them be peace.
8. The signs and attributes of the followers of the Household, upon them be peace.
9. Some of Omar's innovations.
10. The purpose of purification and the meaning of "the Purified" in the Purification Verse.
11. The guidance of the Prophet and the Imams, upon them be peace, declared in the Purification Verse.
12. The release the wives of the Prophet in the Purification Verse.

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Lesson Thirty-One

A Commentary on the Verse

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

O my father, indeed there hath come unto me of knowledge which came not to you. So follow me, and I will lead thee on a right path. (19:43)

LESSON THIRTY-ONE

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا.

O my father, indeed there hath come unto me of knowledge which came not to you. So follow me, and I will lead thee on a right path. (19:43)

The text of this verse is what the Prophet Abraham said to his guardian Ādhar, who was an idolater and disbelieved in the one true God.

The verse indicates how Ādhar's lack of knowledge made it necessary for him to follow the guidance of Abraham. Therefore, it is understood that he who is ignorant should follow one who knows. Instead of determining matters according to his own authority, he is to consider replacing it with another's. Hence, by following the one who knows, the ignorant one succeeds in enjoying divine blessings and embarking upon the straight path.

Great scholars agree that a specific course of action is given in this verse, and Abraham's command is based upon reasoning and proof; that is, it means: "I have knowledge but you do not, so it is necessary for you to follow me so that I may lead you to the blissful path, the perfection of humanity, and show you your dormant potential." Therefore, the logical outcome is for the ignorant to refer to the wisdom of the learned.

The Necessity for the Ignorant of Following the Learned

Two general applications of this fact can be of benefit, the first of which is the referral of the ignorant to the learned, and the necessity of imitation in minor religious matters.

However, I have not discovered in the field of jurisprudence any of the great researchers of the essential books who discuss this verse.

Yet the ordinarily uninformed do not know what the learned know. It is for this reason that Abraham summons his guardian Ādhar to follow him.

The uninformed one refers to the most learned one because of the latter's greater knowledge, since the most learned one has a sufficient knowledge of everything. He possesses awareness and is an expert at his job, and his understanding surpasses that of others. Compared to the most learned, others have less knowledge, information, and power. Therefore, the most learned have discovered what is otherwise inaccessible, and if the uninformed one refers to the ordinarily learned, but not to the most learned, it means he has referred to an ordinary common person. But if he refers to the most learned, and in the meantime has followed the other learned one, he has consequently referred to the most learned. There are things that both the learned and the most learned know, and things that only the most learned know.

Thus Abraham emphatically instructs Ādhar to follow him, because of Ādhar's lack of knowledge and his understanding.

The second application is the necessity of following and obeying the Imam. In this case the Imam must surely be the most learned and most virtuous of the people. If his knowledge is less than that of certain others, or even the same, then he cannot be a leader or Imam. This would be a bad choice, and an alternative is preferable, for all people should obey the Imam. This is because no one other than the Imam possesses such knowledge, and it explains why Abraham commands his guardian Ādhar to follow him.

That the unlearned should refer to the learned is natural and logical and applies to all aspects of life. A patient must refer to a specialist, and a bricklayer or a laborer refers to an architect or a draftsman; otherwise the patient might die or a building might collapse.

It is narrated in *Biḥār al-Anwār* from the book *ʿUyūn al-Muʿjizāt*, that when Imam Riḍā passed away, his son Imam Muhammad Taqi was seven years old, and disagreement over the imamate grew among the people in Baghdad and other cities. At that time, Rayyān Ibn al-Ṣalt, Saffān Ibn Yaḥyā, Muhammad Ibn Ḥākim, Abd al-Raḥmān Ibn Ḥajjāj, Yūnus Ibn Abd al-Raḥmān and many of the most reliable among the great men of the Shiʿa gathered together in Abd al-Raḥmān Ibn Ḥajjāj's house in the district of Zalūl Birka. Almost all of them were weeping, mourning the martyrdom of the Imam. Then

Yūnus Ibn Abd al-Raḥmān told them: "Stop crying, and let us consider what we are going to do about the religious problems before Abū Jaʿfar (Imam Javād) grows up. To whom should we refer? And who should be chosen as our religious leader?" All of a sudden Rayyān Ibn al-Ṣalt stood up and squeezed his throat, and while slapping him in the face said:

> You are that same one who pretended to be a religious man, but I see now that you were hiding your doubts about the religion. If the command concerning Abū Jaʿfar is from God, then even if he were a one-day-old baby, he would be as a great, learned, and respected shaykh to us. However, if it is not from God, then even if he were a thousand-year-old man, he would still be an ordinary common person. So we must consider him so.

When Rayyān Ibn al-Ṣalt's remonstration came to an end, all those present reproached Yūnus Ibn Abd al-Raḥmān for what he had said.

Various scholars from Baghdad and elsewhere had gathered at time of the *ḥajj* pilgrimage season, and 80 of the jurisprudents among them decided to go on the *ḥajj* and visit the House of God. However, they resolved to first go to Medina and visit Abū Jaʿfar.

They went to Imam Jaʿfar Ṣādiq's house upon their arrival. It was a large and peaceful house. After they were welcomed, they sat on a huge carpet spread out on the floor. Abdullah Ibn Mūsā presently came in and took his place in the upper part of the room. A man then raised his voice to the gathering, saying: "This is the son of the Messenger of God, so any of you who have questions, then ask him."

Those present asked various questions, but Abdullah's answers were unsatisfactory. The group of Shiʿa became sad and disappointed, and a worrisome anxiety settled in their hearts. They stood up and were about to leave, some of them spontaneously exclaiming: "If Abū Jaʿfar were here, he would answer all these questions properly, and then the others would not have been disappointed by Abdullah's inadequate answers."

It was then that a door suddenly opened at the other end of the room and Muwaffaq the servant entered the room, saying: "Abū Jaʿfar is now here and is about to enter." Those who were still seated stood up and welcomed Abū Jaʿfar as he stepped in.

He was wearing two shirts and Arab sandals, and had let both ends of his turban fall loosely on his shoulders. He sat down, and everyone remained silent other than the man who had already asked questions, and he stood up and put the same questions to the Imam,

who answered in a way that delighted not only him, but all those gathered. They began praising the Imam and praying for him, and then told him what his uncle Abdullah had expressed as a ruling. The Imam turned to his uncle and said:

لا الٰهَ الّا اللهُ یا عَمُّ عَظیمٌ عِندَ اللهِ اَن تَقِفَ غَداً بَینَ یَدَیهِ فَیَقُولَ لَکَ: لِمَ تُفتی عِبادی بِما لَم تَعلَم وَفی الاُمَّةِ مَن هُوَ اَعلَمُ مِنکَ؟

"There is no god except God! O uncle, God is Most Great, and when you stand before Him, He will ask: 'Why did you give your verdict to My servants on something you knew nothing about, while there was a wise man among the people?'"

Regarding this episode, it has been narrated that Omar Ibn Faraj Rakhajī said:

> In that assembly I told Abū Jaʿfar: "Your followers claim that you know the amount of water in the River Tigris. Our house is located by that River."
>
> The Imam said: "Has God such a power to teach this knowledge to a gnat, or not?"
>
> I said: "Yes, He has such a power."
>
> Then the Imam said:
>
> اَنَا اَکرَمُ عَلَی اللهِ مِن بَعوضَةٍ وَمِن اَکثَرِ خَلقِهِ
>
> "I am more honorable to God than a gnat and most of His Creatures."[1]

Dying without Knowing the Imam is Dying in a State of Ignorance

All the hadiths narrated from the Prophet express how those who have no Imam are totally lost. Below we mention one of them that both the Shiʿa and Sunnis recognize and that they unanimously agree comes from the Prophet:

مَن ماتَ وَلَم یَعرِف اِمامَهُ ماتَ میتَةً جاهِلِیَّةً[2]

"Whoso dies without knowing his Imam dies in a state of ignorance."

The Shiʿa have several sources for this hadith. One is in *Rawḍat al-Kāfi*,[3] and others are in the *Biḥār al-Anwār* from Barqī's *Maḥāsin*, the

Rijāl by Kashshī, and *Ikmāl al-Din* by Ṣadūq, altogether explaining six similar hadiths as:[4]

مَنْ ماتَ وَلَيْسَ لَهُ امامٌ ماتَ ميتَةً جاهِلِيَّةً

"Whoever dies without knowing his Imam, dies in a state of ignorance."

Biḥār al-Anwār has narrated from al-Kāfī a hadith from Imam Ṣādiq quoting the Prophet, as well as in *al-Ghaybat* by Nuʿmānī, in *ʿUyūn Akhbār al-Riḍā* and in the *Fimā kataba al-Riḍāʾli al-Maʾmūn*, where three similar hadiths are related:

مَنْ ماتَ وَلَيْسَ لَهُ امامٌ ماتَ ميتَةً جاهِلِيَّةً

"Whoever dies without knowing his Imam, dies in a state of ignorance."

There is also a hadith in the *Thawāb al-Aʿmāl*[5] from Ṣadūq that states:

مَنْ ماتَ وَلَيْسَ لَهُ امامٌ ماتَ ميتَةً جاهِلِيَّةً

"Whoever dies without knowing his Imam, dies in a state of ignorance."

In two hadiths in the *Maḥāsin*[6] of Barqī there is the same meaning:

مَنْ ماتَ وَلَيْسَ لَهُ امامٌ فَمَوْتَتُهُ مِيتَةً جاهِلِيَّةً

and:

مَنْ ماتَ بِغَيْرِ امامٍ جَماعَةً ماتَ ميتَةً جاهِلِيَّةً

A hadith from Nuʿmānī[7] states:

مَنْ ماتَ لَيْلَةً لا يَعْرِفُ فيها امامَ زَمانِهِ ماتَ ميتَةً جاهِلِيَّةً

"Whoever dies at night without knowing his Imam, dies in a state of ignorance."

There is a hadith in *ʿUyūn Akhbār al-Riḍā*[8] and *Kanz Kurajukī*[9] from Imam Riḍā and his forefather Ali stating that the Prophet said:

مَنْ ماتَ وَلَيْسَ لَهُ امامٌ مِنْ وُلْدي ماتَ ميتَةً جاهِلِيَّةً وَيُؤْخَذُ بِما عَمِلَ فِي الْجاهِلِيَّةِ وَالْاِسْلامِ

"Whoever dies having no Imam from among my children, and acts as the ignorant ones did, dies in a state of ignorance."

There are three hadiths in *al-Ghaybat*, one each from Ibn Abī Yaʿfūr, Samāʿat Ibn Mehrān and Ḥamrān Ibn Aʿyūn, which with minor differences state:

We informed Imam Ṣādiq:

> There is a man who loves you and hates your enemies. He considers what you consider unlawful as unlawful, and what you consider lawful as lawful. He truly believes that the Guardianship is only with you, the immaculate, and no one else, and will never devolve upon anyone other than the offspring of Muhammad. The only point he makes is that the offspring of Muhammad [meaning primarily the different children of Imam Sajjād
> , Imam Bāqir and the Banī al-Hasan] have diverse opinions, and if they came together and all followed one man, making him their chief, we would also choose him as our leader and follow him.

The Imam then said:

انْ ماتَ عَلى هَذا فَقَدْ ماتَ ميتَةَ جاهِلِيَّة

"Then if he dies with this belief, he dies as the ignorant die."

There are also three hadiths in *al-Ikhtiṣāṣ*.[10] The first is from Omar Ibn Yazīd, with the words of Imam Mūsā Ibn Jaʿfar:

قالَ: سَمِعْتُهُ يَقُولُ: مَنْ ماتَ بِغَيْرِ امامٍ ماتَ ميتَةً جاهِلِيَّةً امامٍ حَيٍّ يَعْرِفُهُ قُلْتُ: لَمْ اسْمَعْ اباكَ يَذْكُرُ هَذا يَعْنى اماماً حَيّاً، قالَ: قَدْ وَاللهِ قالَ ذلِكَ رَسُولُ اللهِ صلّى الله عليه و آله وسلّم. قالَ: وَقالَ رَسُولُ اللهِ صلّى الله عليه و آله وسلّم: مَنْ ماتَ وَلَيْسَ لَهُ امامٌ يَسْمَعُ لَهُ وَيُطيعُ ماتَ ميتَةً جاهِلِيَّةً

I heard him [Imam Mūsā Ibn Jaʿfar] say: "Whoever dies with no living Imam to follow, dies as the ignorant die." So I ventured: "I never heard your father Imam Ṣādiq mention the Prophet saying: 'The Imam you are following must be the living Imam.'" He [the Imam] said: "By God, the Prophet said thus: 'He who dies without having a living Imam and carrying out his commands and following him, dies as the ignorant die!'"

The second one is from Muhammad Ibn Ali Ḥalabī:

قالَ اَبُو عَبْدِاللهِ عليه السّلام: مَنْ ماتَ وَلَيْسَ عَلَيْهِ امامٌ حَيٌّ ظاهِرٌ ماتَ ميتَةً جاهِلِيَّةً

"It is said that Imam Ṣādiq stated: 'Whoever dies without being under the control of a living Imam, his death is considered as the death of the ignorant.'"

The third is from Abī al-Jārūd:

سَمِعْتُ اباعَبْدِاللهِ علیه السّلام یَقُول: مَنْ ماتَ وَلَیْسَ عَلَیْهِ امامٌ حَیٌّ ظاهِرٌ ماتَ میتَةَ جاهِلِیَّة قالَ: قُلْتُ: امامٌ حَیٌّ جُعِلْتُ فِداكَ؟ قال: امامٌ حَیٌّ، امامٌ حَیٌّ.

"...I heard Imam Ṣādiq said: 'Whoever dies without being under the supervision of a living Imam, his death is considered as the death of the ignorant.' The Imam was asked (again): 'Living Imam?' He said: 'Living Imam, living Imam.'"

In a commentary on *Ṣaḥifat al-Sajjādiyya*,[11] Sayyid Ali Khān Kabīr says: "In this field there are a great many hadiths by the Shi'a, and the Sunnis unanimously agree that the Prophet stated:

من مات ولم یعرف امام زمانه مات میتة جاهلیة

"Whoever dies without knowing his own living Imam, his death is the death of the ignorant."[12]

Ḥākim has narrated more or less the same in *al-Mustadrak*, and the son of Omar affirmed that the Prophet said:

من مات ولیس علیه امام جاعة فان موته موتة جاهلیة

"Whoever dies while there is no Imam in the community for him, his death is the death of the ignorant."

Ibn Mardawayh has narrated through his series of chains of transmission a hadith concerning Ali:

قال: قال رسول الله صلی الله علیه و آله وسلم فی قول الله تعالی:

«یوم ندعوا کل اناس بامامهم»

قال: یدعی کل قوم بامام زمانهم وکتاب ربهم وسنة نبیهم.

"Commenting on the verse [*On the Day when We shall call forth all men with their record (or Imam)* (17:71)], Ali said that the Prophet stated: 'Every group and tribe is called by the name of its own Imam, and the Book of its Creator and the laws and traditions of its Prophet.'"

Ibn Asākar has narrated a hadith through chains from Khālid Ibn Ṣafwān in which the Prophet said:

لاتخلو الارض من قائم لله بحجته فی عباده

"The earth will never be void of a Proof rising for the sake of God among His creatures."

Moreover, Allāma Amīnī quotes concerning the Sunnis: "This hadith has been narrated by Abī Ṣalih from Muʿāwīyah, and is in the *Musnad* of Ahmad Ḥanbal,[13] stating that the Prophet said:

من مات بغير إمام مات ميتة جاهلية

"Whoever dies without an Imam, dies as the ignorant die."

He goes on:

> Ḥāfiz Haythamī says this hadith is in *Majmaʿ al-Zawāʾid* (vol. 5, p. 18), and Abū Dāwūd Ṭayālsī has mentioned it in his *Musnad* (p. 259). He has quoted Abdullah Ibn Omar, and has added a sentence from the Prophet that reads:
>
> ومن نزع يدا من طاعة جاء يوم القيامة لا حجة له
>
> "Whoever avoids obeying (his Imam), on the Day of Resurrection he will not have a Proof."

He also says that this hadith has been narrated in different styles, such as where the Prophet says:

من مات وليس في عنقه بيعة مات ميتة جاهلية

"Whoever dies without paying homage (to his Imam), his death is as the death of the ignorant."

Muslim has narrated this hadith in his *Ṣaḥīḥ* (vol. 6, p. 22), Bayhaqī in his *Sunan* (vol. 8, p. 156), Ibn Kathir in his *Tafsīr* (vol. 1, p. 517) and Ḥāfiz Haythamī in *Majmaʿ al-Zawāʾid* (vol. 5, p. 218), while Shāh Wali Allah in *Izalāt al-Khifā* (vol. 1, p. 3) has narrated it in the same way and reasoned that it is a necessary obligation for the Muslims to assign a caliph until the Day of Judgement.

Another version is where the Prophet says:

من مات وليس عليه طاعة مات ميتة جاهلية

"He who dies without undertaking any obedience to the command (of his Imam), his death is considered as the death of the ignorant."

Ahmad Ḥanbal has put it in his *Musnad* (vol. 3, p. 446), and Haythamī in *Majmaʿ al-Zawāʾid* (vol. 5, p. 223).

And another is where the Prophet says:

من مات ولم يعرف إمام زمانه مات ميتة جاهلية

"Whoever dies without knowing his living Imam, he dies as the ignorant die."

Taftāzānī has narrated a hadith in *Sharh al-Maqāsid* (vol. 2, p. 275), where he has set it in the sense and meaning of the words of God:

اطيعوا الله واطيعوا الرسول واولى الامر منكم.

"Obey God and obey the Prophet and those in authority among you."

Taftāzānī has mentioned it with similar phrasing in the *Sharh al-Aqā'id* by Nasafī, printed in 1302 AH. The publisher must be trusted, when in the year 1313 seven pages of this hadith were taken from the book during the printing process.

Shaykh Ali Qārī, the author of *Mirqāt*, has mentioned this hadith at the end of *al-Jawāhir al-Muḍī'ah* (vol. 2, p. 509). On page 457, he comments on the following statement of God in Muslim's *Ṣaḥīḥ*:

من مات ولم يعرف امام زمانه مات ميتة جاهلية

"He who dies without knowing his living Imam, to whom obedience is necessary, dies in a state of ignorance."

A fourth version is where the Prophet says:

من خرج من الطاعة وفارق الجماعة فمات، مات ميتة جاهلية[14]

"Whoever avoids obeying the Imam, and shuns the people of the Imam, dies in a state of ignorance."

This hadith has been narrated by Muslim in his *Ṣaḥīḥ* (vol. 6, p. 21), Bayhaqī in his *al-Sunan* (vol. 8, p, 156), in *Taysir al-Uṣūl* (vol. 2, p. 275) by Ṣaḥīḥ Būkhārī, and in *Ṣaḥīḥ Muslim* from the Prophet through Abū Hurayra.

A fifth is where the Prophet says:

من فارق الجماعة شبرا فمات فميتته ميتة جاهلية.

"He who stands back as much as a span from the nation (of the Imam) dies as the ignorant die."

Muslim has included this hadith in his *Ṣaḥīḥ* (vol. 6, p. 21).

A sixth is the Prophet's statement:

من مات ولا امام له مات ميتة جاهلية.

"He who dies when there is no Imam for him, dies as the ignorant die."

Abū Jaʿfar Iskāfī has narrated this hadith in *Khulāṣat Naqḍ Kitāb Othmāniyya lil-Jāḥiz* (p. 29). Haythamī in *Majmaʿ al-Zawāʾid* (vol. 5, p. 224 and 225) quotes it as follows:

من مات وليس عليه امام فميتته ميتة جاهلية،

"He who dies having no Imam, dies as the ignorant," and as:

من مات وليس عليه امام مات ميتة جاهلية.

The seventh states:

من مات وليس لامام جماعة عليه طاعة مات ميتة جاهلية.

"He who dies when there is no Imam for him, dies as the ignorant die."

Ḥāfiz Haythamī mentions this hadith in *Majmaʿ al-Zawāʾid* (vol. 5, p, 219).

The eighth is:

من اتاه من اميره مايكرهه فليصبر، فان من خالف المسلمين قيد شبر ثم مات ميتة الجاهلية.

"He who receives something unpleasant from his Emir or Imam must tolerate it, because if any Muslim infringes as much as a span and he dies, it is as if he has died in ignorance."

This hadith is mentioned in *Sharh al-Sayr al-Kabīr* (vol. 1, p. 113).[15]

The series of the hadiths presented so far are those that describe the words of the Prophet concerning those who do not know the Imams and die in ignorance.

There is no question about the chains, because most of them are authentic and have been copied many times. Great scholars have examined them so much that they are as well known as the hadith in which the Prophet states:

من كنت مولاه فعلي مولاه.

"Whosoever I am master to, so Ali is his master."

It is said that this hadith is also an authentic tradition from the Prophet as its content has been narrated by successive witnesses (*Tawātur al-maʾnawī*), but most people have questioned this.

Mullā Fatḥullah Kāshānī narrates it in his commentary,[16] under the verse:

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الارض.

God has promised those among you who believed and do good works that He will surely make them succeed (the present rulers) in the land. (24:55)

Concerning the following verse:

اطيعوا الله واطيعوا الرسول واولي الامر منكم.

...Obey God, and obey the messenger and those in authority among you ... (4:59) Jābir Ibn Abdullah Anṣārī narrates that when this was revealed:

> I had the honor to ask the Prophet: "O Messenger of God, I know God, the Highest, and His Prophet, but I do not know those in authority to whom God has prescribed obedience." And the Prophet said:

يا جابر هم خلفائي وائمة المسلمين من بعدي، اولهم علي بن ابي طالب ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر، وستدركه يا جابر فاذا لقيته فاقرئه مني السلام، ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم ابن الحسن بن علي سمي وكنيي حجة الله في ارضه وبقيته الله في بلاده، ذلك الذي يفتح الله على يديه مشارق الارض ومغاربها، ذلك الذي يغيب عن شيعته غيبة لا يثبت فيها على القول بامامته الا من امتحن الله قلبه بالايمان.

> O Jābir! Those in authority are my caliphs and successors who come after me; they are the Imams and leaders of the Muslims. The first of them is Ali Ibn Abī Ṭālib, and after him is Hasan, then Husayn. And after him is Ali Ibn al-Husayn, and then Muhammad Ibn Ali, who is known in the Torah as Bāqir. O Jābir, you will know him, so when you meet him, remember me to him. And after him is Jaʿfar Ibn Muhammad Ṣādiq, then Mūsā Ibn Jaʿfar, and after him Ali Ibn Mūsā. Then Muhammad Ibn Ali and Ali Ibn Muhammad. Then Hasan Ibn Ali, and after him his son, who carries my name and title. He is the Proof of God on the earth, the Remnant of God in God's land.[17] He it is who will be absent from his followers for so long a time that the believers will lose faith in him, except those whose hearts God has tested for belief and certainty.

I then asked: "O Messenger of God, will his followers have benefit from him in his absence?" And he said:

اى والذى بعثنى بالنبوة

"Yes. By Him Who invested me with prophethood, his followers will delight in his Light and will benefit from his Guardianship even if he is absent, as they benefit from the sun on the earth." The Prophet then said:

يا جابر هذا من مكنون سر الله ومخزون علم الله فاكتمه الا عن اهله

"O Jābir, these words are a secret from God's Treasury of Knowledge, so conceal it from the unworthy."

Jābir continues:

A long period of time passed, during which I waited for the time to come. Then one day I went to the kind Imam, Zayn al-Ābīdīn Ali Ibn al-Husayn, and as he was speaking to me, Muhammad Ibn Ali, his hair parted in the middle, suddenly appeared from the ladies' quarters. As I looked at him attentively, I began shivering with surprise, and my hair stood on end, for I could see in his face all that the Prophet had told me. I said: "O child, come to me," and he came closer. I said: "Turn around." He did so, and I exclaimed:

شَمائِلُ رَسُولِ اللهِ وَرَبِّ الْكَعْبَةِ

"By God, Lord of the Kaʿba, this is an exact likeness of the Messenger of God."

I asked him his name, and he said: "Muhammad." I asked who his father was, and he replied: "Zayn al-Ābīdīn Ali Ibn al-Husayn." I asked whether he was Bāqir, and he answered: ""Yes, Jābir. Now you can deliver to me the Prophet's message." I told him how the Messenger of God had given me glad tidings and said that I would live long enough in this world to meet Bāqir, and that he had told me: "When you meet him, remember me to him." Then I told him: "Now, O Muhammad Ibn Ali, know that the Messenger of God has remembered you," and he said:

عَلى رَسُولِ اللهِ السَّلامُ ما دامَتِ السَّمواتُ وَالأَرْضُ، وَعَلَيْكَ يا جابِرُ كما بَلَّغْتَ السَّلامَ

"May God's peace and blessings be upon the Messenger of God as long as the heavens and the earth endure, and also upon you, Jābir, for bringing his greetings to me."

After that, I always visited His Holiness and asked him questions. One day he asked me something, and I said:

لا وَاللهِ لا دَخَلْتُ فِي نَهْيِ رَسُولِ اللهِ حَيْثُ قَالَ: انَّهُمُ الأَئِمَّةُ الْهُداةُ مِنْ اهْلِ بَيْتِهِ مِنْ بَعْدِي، احْلَمُهُمْ صِغاراً وَاعْلَمُهُمْ كِباراً، لا تُعَلِّمُوهُمْ فَانَّهُمْ اعْلَمُ مِنْكُمْ.

By God, I will not answer, and I will not obstruct the way of the Messenger of God, because he has said: "They are the Imams, the Leaders from my Household after me. In childhood their patience is more than that of all the people, and in adulthood their knowledge is more than that of others. Make no attempt to teach them, for they are wiser than you."

Then the boy said:

صدق رسول الله انى اعلم منك بهذه المسالة ولقد اوتيت الحكم صبيا، كل ذلك بفضل الله علينا و رحمته لنا اهل البيت.

"The Messenger of God spoke the truth, for I am wiser than you in this matter. Indeed, the Command was bestowed upon me in my infancy, and all these things are God's Grace upon us, the Household of the Prophet."[18]

Shaʿrāni explains in a footnote:

At that time, Jābir had not yet lost his eyesight. Some people say that he was blind when he went to visit the shrine of the Master of the Martyrs in the year 61 AH, but this is incorrect. He did, however, become blind towards the end of his life. Jābir was 94 when he died, and they have recorded his death in the year 77 AH, when Imam Bāqir was 23 years old. Also, as in some well-known books, Imam Bāqir has narrated hadiths from Jābir.[19]

The Imams Possess Hidden Knowledge

That the Imams have a secret knowledge[20] is something that most of the great Sunni scholars also agree upon.

Ibn Athīr Jazarī relates through his chains that Othmān Ibn Ṣuhayb quoted his father as saying:

قَالَ عَلِيٌّ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه و آله وسلم: مَنْ اشْقَى الأَوَّلِينَ؟ قُلْتُ: عاقِرُ النَّاقَةِ، قَالَ: صَدَقْتَ. قَالَ: فَمَنْ اشْقَى الآخِرِينَ؟ قُلْتُ: لا عِلْمَ لِي يا رَسُولَ اللهِ، قَالَ: الَّذِي يَضْرِبُكَ عَلَى هذا - وَاشارَ بِيَدِهِ إِلَى يافُوخِهِ - وَكَانَ يَقُولُ: وَدِدْتُ انَّهُ قَدِ انْبَعَثَ اشْقاكُمْ فَخَضَبَ هَذِهِ مِنْ هَذِهِ، يَعْنِي لِحْيَتَهُ مِنْ دَمِ رَأْسِهِ.

Imam Ali said:

> The Messenger of God asked me: "Who is the most wretched among the predecessors?" I answered: "He who hamstrung Ṣāliḥ's camel." And he said: "You spoke the truth." Then he asked: "Who is the most wretched of the successors?" I said: "I do not know, O Messenger of God." Then pointing towards Ali's head, he said: "He is the one who strikes here."

Sometimes Ali would say: "I would like the most wretched of you to rise and dye my beard with the blood of my head."

Ibn Kathīr relates:

انَّ عَلِيّاً جَمَعَ النَّاسَ لِلْبَيْعَةِ فَجَاءَ عَبْدُالرَّحْمٰنِ بْنُ مُلْجِمِ الْمُرَادِيُّ فَرَدَّهُ مَرَّتَيْنِ، ثُمَّ قَالَ: مَا يَحْبِسُ اشْقَاهَا؟ فَوَاللهِ لَتُخْضَبَنَّ هٰذِهِ مِنْ هٰذِهِ، ثُمَّ تَمَثَّلَ

اَشْدُدْ حِيَازِيمَكَ لِلْمَوْتِ فَاِنَّ الْمَوْتَ لَاقِيكَ

وَلَا تَجْزَعْ مِنَ الْقَتْلِ اِذَا حَلَّ بِوَادِيكَ

> Ali gathered all the people to swear allegiance. Abd al-Raḥmān Ibn Muljam Murādī came to pay homage, but Ali turned him away twice, and then said: "By God, what is there to prevent the most wretched of people, this Ibn Muljam, from dyeing my beard with the blood of my head?" Then he recited the poem:
>
> Fasten your belt and prepare for death,
> For death approaches you in haste.
> Try not to lament at the time
> When it lands upon your doorstep.

It is narrated that Othmān Ibn Mūghayra said:

لَمَّا دَخَلَ شَهْرُ رَمَضَانَ جَعَلَ عَلِيٌّ يَتَعَشّٰى لَيْلَةً عِنْدَ الْحَسَنِ، وَلَيْلَةً عِنْدَ الْحُسَيْنِ، وَلَيْلَةً عِنْدَ عَبْدِاللهِ بْنِ جَعْفَرٍ لَا يَزِيدُ عَلٰى ثَلَاثِ لُقَمٍ، وَيَقُولُ: يَأْتِي اَمْرُاللهِ وَاَنَا خَمِيصٌ، وَاِنَّمَا هِيَ لَيْلَةٌ اَوْ لَيْلَتَانِ[22]

> As the month of Ramaḍān approached, the Master of the Faithful would stay one night with Hasan, one night with Husayn, and another night with Abdullah Ibn Ja'far. He never had more than three morsels of food, and would say: "God's Command may come to me at any time, so I must remain hungry, for there remains not more than a night or two."

Then, it is said:

خَرَجَ عَلِيٌّ لِصَلاةِ الْفَجْرِ فَاسْتَقْبَلَهُ الْاَوَزُّ يَصِحْنَ فِى وَجْهِهِ، قَالَ: فَجَعَلْنَا نَطْرُدُهُنَّ عَنْهُ، فَقَالَ: دَعُوهُنَّ فَاِنَّهُنَّ نَوَائِحُ، وَخَرَجَ فَاصِيبَ وَهَذَا يَدُلُّ عَلَى اَنَّهُ عَلِمَ السَّنَةَ وَالشَّهْرَ وَاللَّيْلَةَ الَّتِى يُقْتَلُ فِيهَا، وَاللهُ اَعْلَمُ.

"Ali left home for the dawn prayer, and upon seeing him the ducks began cackling. Kathīr, who narrated this story, said: 'We began chasing the ducks away from the Imam, but he said: 'Let them be, for they are lamenting for me.'"

It was not long before the Imam received a blow (of the sword). This shows that he was martyred in the very month and year of which he was aware. He knew the exact time he was going to be martyred, and God knows it well.

Ibn Ḥajar Haythamī stated:

فلما كانت الليلة التى قتل فى صبيحتها اكثر الخروج والنظر الى السماء، وجعل يقول: والله ما كذبت ولا كذبت وانها الليلة التى وعدت.

"That night, during the early hours when the Imam was struck by a blow, many people came out and looked up at the sky, saying: 'By God, neither do I lie, nor have I been told a lie, for this is the very Night of the Appointment.'" [23]

Lesson Thirty-Two

A Commentary on the Verse

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And who is farther astray than one who follows his desire without guidance from God? Surely God guides not the wrongdoers. (28:50)

LESSON THIRTY-TWO

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And who is farther astray than one who follows his desire without guidance from God? Surely God guides not the wrongdoers. (28:50)

This verse indicates the importance of the divine guidance of the prophets and Imams whose hearts are illuminated by the Light of God, to whom hidden knowledge has been revealed, and who do not turn away those who come to them with a sincere longing.

Those who seek to fulfil their need for perfection surrender to them and obey them. Because they are such expert guides, who are aware of others' weaknesses, decisions, and needs, it is evident that one should submit to their authority in every way in order to attain perfection. In this way, weakness and spiritual disease are overcome, and people are helped with their difficulties, so that by controlling their egos they may have divine success. Their inner potential is ripened by spiritual training.

Yet, if a person is not trained by such skillful guides in order to overcome his individual notions, and remains imprisoned in his own dark and narrow beliefs, the path to perfection remains closed, and there is no escape from blind ignorance to the radiant light of knowledge.

Indeed, such a loss is a deep and incurable aberration, since there is a cure for every disease except ignorance.

The pain of the one who dwells in ignorance is such that *he is ignorance itself*! He is plunged in the darkest whirlpools, and perpetually lingers on in wait for the death that is the result of his ignorance.

However, if we entrust our dark hearts to the Imam, who is the source of light and knowledge, and surrender to him and obedience him, our overcast hearts lighten, the dried spring fills with water, and the lifeless body reclaims its soul. However, if we do not unite with him, the spring remains as dry as before, the darkness as it was, and the body as soulless and dead as a stone.

In *Ghaybat*, Nuʿmānī has narrated through his chains from Kūlaynī through Abī Nasr, a comment from Imam Abī al-Hasan Ali Ibn Mūsā on the following verse of the Qurʾan:

ومن اضل ممن اتبع هواه بغير هدى من الله،

He relates that the Imam said:

من اتخذ دينه ورايه بغير امام من ائمة الهدى.[24]

The confused person mentioned in the verse is he who follows his own passions and desires; he does not follow the guiding Imam. This is the very ignorance that has been frequently spoken of by the Messenger of God:

من مات ولم يعرف امام زمانه مات ميتة جاهلية.

"He who dies without knowing the living Imam, dies in ignorance."

The Meaning of Death in Ignorance

The chains of hadiths concerning "death in ignorance" have been discussed in some detail. However, from the point of view of the meaning of ignorance they need more exploration.

First of all, we should know what "death in ignorance" means, and the condition of someone who "dies without knowing the living Imam," as the ignorant do. He who apparently obeys the Qurʾan and the laws and traditions of the Prophet, but performs the duties of Islam in his own way without taking the Imam as his leader, is one who is in ignorance.

From the point of view of advantage and disadvantage, the ignorant person and the true Muslim stand at a point of divergence. The ignorant one embodies all the ugliness, wickedness, and sedition within society, as well as diverse beliefs that lead to such things as sacrificing young people and children to idols, burying innocent girls alive, obstructing others, drinking wine, stealing, gambling, usury, adultery, causing disgrace to one's wife and children, disbelief, idol-worship, cruelty, materialism, and injustice.

However, the study of Islam involves mercy, fidelity, charity, tolerance, humility, cleanliness, knowledge of God, the worship of God, justice, respect for the rights of others, the guidance of unbelievers, caring for orphans and the needy, light within the heart, certainty, and tolerance. These are the signs of those who have knowledge. It is light as opposed to darkness, progress and perfection as opposed to rigidity and loss, soaring aloft as opposed to coming to a standstill. All wickedness derives from ignorance, and all the virtue of the people of Islam is derived from the light in their souls. The Noble Qur'an has thus named the time before Islam as the Age of Ignorance.

Because the Muslims acknowledged the generosity of the Prophet and received his teachings, they stood on the positive side, whereas the ignorant lacked this divine guidance and stood on the negative side. Therefore, the Qur'an's pronouncement of them as ignorant means not simply cursing and bad language, but also the sedition caused by ignorance, which is an unpardonable sin. Whenever ignorance is mentioned, there is no need to mention other faults, since it includes all the others, and whenever God wishes to condemn something, He considers it the result of ignorance:

أفحكم الجاهلية يبغون.

Is it a judgement of (the days of) ignorance that they seek? (5:50)

يظنون بالله غير الحق ظن الجاهلية

...[They] thought wrongly of God, the thought of ignorance. (3:154)

اذ جعل الذين كفروا في قلوبهم الحمية حمية الجاهلية

When those who disbelieve had set up zealotry in their hearts, the zealotry of the Age of Ignorance ... (48:26)

قل افغير الله تامروني اعبد ايها الجاهلون.

Say (O, Muhammad, to the disbelievers): Do you bid me serve other than God? (39:64)

قال اعوذ بالله ان اكون من الجاهلين.

He (Moses) answered: I take refuge in God from being among the ignorant. (2:67)

If a man's attitude towards Islam accords with his own will without following the Imam, then how is he different from the ignorant? If there is no real connection with the Imam, it is only a different form of obstinacy and willfulness. They are both the gloom of selfish desire. The maturity and perfection of the Muslim consists in a connection with the Prophet. If after the Prophet there is no connection with the Imam, then a state of ignorance ensues, and the person who lives and dies without an Imam lives and dies in ignorance. It is the Imam who enlivens man by instruction, and invests him with inward virtue and light, quenching man's thirst by changing his dark heart into a source of light.

It is narrated in *Kanz al-Fawā'id* by Karājukī, through his chain from Salam Ibn Ata back to Imam Ṣādiq:

قال: خرج الحسين بن علي عليهما السلام ذات يوم على اصحابه فقال: الحمد لله جل وعز والصلاة على محمد رسوله صلى الله عليه و آله وسلم. يا ايها الناس ان الله ـ والله ـ ما خلق العباد الا ليعرفوه، فاذا عرفوه عبدوه، فاذا عبدوه استغنوا بعبادته عن عبادة من سواه فقال له رجل: بابي انت وامي يا ابن رسول الله ما معرفة الله؟ قال: معرفة اهل كل زمان امامهم الذي يجب عليهم طاعته.[25]

One day al-Husayn Ibn Ali appeared before his companions and delivered a short speech. After praising God, the Exalted, and invoking peace upon the Prophet Muhammad, he said: "O people, by God, the Creator has not created His creatures other than to recognize Him, so that when they know Him well, they adore Him and are ready to worship Him. When they pray to Him, they have no need to praise any other."

A man asked: "May my father and mother be sacrificed to you, O son of the Prophet, what do you mean by 'knowing God'?"

The Imam stated: "It is necessary for the people of all times to worship Him and know their Imam."

Here it becomes clear that the Imam equates knowledge of God with the recognition of the Imam as the only way to God. The reason is that the decrees of the religion are taught through the Imam, for the Imam is the effective channel to God, and the recognition of his luminosity is the very recognition of God. Therefore, the recognition of the Imam and the recognition of God are tantamount to the same thing.

On this basis Ḥimyarī narrates in *Qurb al-Isnād* from Ibn Isā, through Bezanṭī to Imam Riḍā, that:

قال: قال ابو جعفر عليه السلام: من سره ان لا يكون بينه وبين الله حجاب حتى ينظر الى الله وينظر الله اليه فليتوال آل محمد ويتبرا من اعدائهم ويأتم بالامام منهم، فانه اذا كان كذلك نظر الله اليه ونظر الى الله[26]

Imam Muhammad Bāqir said:

> He who delights in the love of there being no veils between him and his Creator, in such a way to see God and God's grace towards him, must love the progeny of Muhammad and hate their enemies. He must follow the Imams and obey them; then God will show grace toward him and he will achieve proximity to God.

We can deduce from this hadith that one cannot reach proximity to God without following the Imam; the lovers of such closeness cannot approach Him unless they surrender at the feet of His Imams. We can observe many people who see no way to do this, but who later, through their right intentions, have these secrets revealed to them. They have confessed to the station of Guardianship and have become purified followers. Although they once lived with true belief concealed, they achieve the joy of reaching the station of dignity through the Imams' writings and sayings.

Another aspect of the discussion concerns the Prophet's having said that man must have knowledge of his living Imam and manifest it in order to avoid dying in ignorance. The living Imam is the teacher and the assured guardian who is able to bring light to the heart of a believer, so that he may control his life and follow the command of the Prophet and the Imams who have passed away. Nothing is of use apart from reliance upon the Imam and his teachings, as

promulgated by God's prophets, such as Abraham before, who had his laws and religion, which were likewise followed.

So after the demise of the Prophet, what was the purpose of following the living Imam, Ali?

Was it not said that the words

كفانا كتاب الله

"the Book of God suffices us" mean that we have no need of an Imam? This conclusion is nullified for people of experience. To follow the commands of the Prophet and the Imams who have died is to follow one's own appraisal of comments and translations. However, to follow the living Imam is to follow the right path. The spirit of guardianship and power is alive in the living Imam; hence all those who are certain of the sacred Guardianship of God and the immaculate Imams resort to and beseech the living Imam.

Therefore, the three hadiths found in *al-Ikhtiṣāṣ* by Shaykh Mufīd narrated from Imam Ṣādiq and Imam Mūsā Ibn Jaʿfar, state that the only way to salvation is to know the living Imam. They narrate that the Prophet said: "He who dies without having a living Imam and attending to his words, listening to him and obeying what he says, and being taught under his direct command, he dies as the ignorant die." This is indeed correct, and needs to be absorbed.

Those who live apart from the Imam are deprived of virtue and advantage. To free themselves from death in ignorance, they must prepare the ground for his reappearance. Acting upon the commands of the Qurʾan, struggling in the way of God and being compassionate, they prepare the foundations for his advent. The main cause of his absence is no deficiency on his part, but the lack of people's abilities. If this lack should diminish, then the hearts would gradually strengthen and the words of the Qurʾan would settle in them, and the advent of the Imam would be certain.

The Imam wrote in a letter to Shaykh Mufīd:

ولو ان اشياعنا ـ وفقهم الله لطاعته ـ على اجتماع من القلوب فى الوفاء بالعهد عليهم لما تاخر عنهم اليمن بلقائنا.[27]

"If our followers the Shiʿa, may God bless them all, sincerely join together, then their witnessing of us would not be delayed."

Hence, it becomes clear that the reason for the Imam's not reappearing is only the lack of unity in the hearts regarding the promise they have made, and this is a great fault of both the Shiʿa and

all nations. All deprivations are due to unfairness, injustice, and oppression, and all the coarse and ugly effects of indifferent weakness are what cause the Imam to remain absent.

A hadith from the Prophet to Jābir Ibn Abdullah Anṣārī is consistent with this: "The benefit to our followers in the absence of the Imam is similar to the benefit of the sun when it is hidden by clouds."

It is because the Imam has such a pure spirit and heart that he has been chosen for the Guardianship and is already existing, whether he is absent or not. The only difference is that during his absence the aid from his Light is not apparent. Thus, it is unfortunately a great regret that people are not educated in how to live under his direct supervision.

There is a great deal of difference between a time when the sun shines, turning the trees green and radiating light and warmth to the earth, and making creatures happy, and when it hides behind the clouds and the sky is dull.

It is true that people benefit from the Imam in his absence as well as in his presence, but there is a great difference. Nonetheless, in the time of his absence, those with pure intentions, determination, faith, and a pure spirit arrive at the noble station where they achieve knowledge of him. For them this amounts to a personal reappearance. It is similar to boarding a plane on a foggy day, and then soaring high above the clouds and witnessing the brightness of the sun. Therefore, during his absence the road to perfection is not closed off to the lovers, and his presence or absence makes no difference to those who have reached the state where they can sense the Light of Guardianship.

A great man was asked: "When is a man honored to visit the Imam?" He answered: "When his absence or presence makes no difference for him." And another great man was asked: "Have you been honored with a visit to the Monarch of the Time?" And he answered: "Blind is he who wakes up in the early morning and does not see the Imam at first glance."

It is narrated by Barqī in *al-Maḥāsin*, through his series of chains, that Fuḍayl said:

سَمِعْتُ اَبا جَعْفَرٍ علیه السّلام یَقُولُ: مَنْ ماتَ وَلَیْسَ لَهُ اِمامٌ فَمَوْتُهُ میتَةٌ جاهِلِیَّةٌ، وَلا یُعْذَرُ النّاسُ حَتّی یَعْرِفُوا اِمامَهُمْ، وَمَنْ ماتَ وَهُوَ عارِفٌ لِاِمامِهِ لا یَضُرُّهُ تَقَدُّمَ هذَا الْاَمْرُ اَوْ تَأَخَّرَ، وَمَنْ ماتَ عارِفاً لِاِمامِهِ کانَ کَمَنْ هُوَ مَعَ الْقائِمِ فی فُسْطاطِهِ.[28]

I heard Imam Muhammad Bāqir say:

> Whoever dies without having an Imam (to follow), surely his death is the death of the ignorant. People are not sad as long as they know their Imam, and he who dies and knows his Imam, that is enough for him. For him, it is not matter of whether the appearance of his Imam is sooner or later. Whoever dies knowing his Imam is like one who lives with his Imam in the same tent.

Another aspect of the successive hadiths from the Prophet is that the purpose of knowing the Imam is coming to know a particular person at a certain time. In the hadith of Jābir, the Prophet enumerates them one by one. Therefore, if one were to simply claim that one believes in the Household, but that no particular Imam from among them has been specified for one to follow—for example, Muhammad Ibn Ḥanafiyya, Zayd Ibn Ali Ibn al-Husayn, or Abdullah Ibn Mūsā—then one would die in ignorance.

The Immaculate Imams have spiritual talents, such as broadmindedness and the station of Guardianship, that are not found in the other progeny of al-Hasan and al-Husayn. This concurs with the three hadiths in *al-Ghaybat* mentioned earlier, where the Imams speak of following an Imam, and which briefly state: "The Guardianship belongs only to the offspring of Muhammad, but there are differences between them. If they unite, we too will surrender to one of them." Those who do not follow are considered to be going astray, and it has been said of them: "If they die with this intention in mind, they die as the ignorant die." It does not help them even if they pray, pay the *zakat*, and take as lawful and unlawful that which the Household regard as lawful and unlawful. It does not make sense that they should come together and appoint an Imam from amongst themselves, for appointing an Imam is not a matter of choice, and above all, an Imam is not dependent upon the wishes of others. Even if people do not surrender to a certain Imam, his imamate would still be valid. Thus, the procession of knowledge has a place, and if disruption should arise among the children of the Prophet, one must seek knowledge of the true Imam in order to be released from ignorance. There were many companions of the Imams who, after the demise of an Imam, hesitated in regard to the next Imam—they believed in the imamate of other children of Imam Ali, or of Imam Hasan and other Imams, such as the Kaysānīyya, Faṭaḥīyya, Nāwūsīyya, Wāqifiyya, Zaydīyya, Ismāʾīlīyya, and so on. According to the hadiths, they were all astray, and since then the great companions and scholars have not regarded them as reliable.

However, at the end of *Madārik al-Aḥkām*, which contains sound jurisprudence and other useful information, it states:

> The sixteenth one [hadith] is correct, that of Kūlaynī from Abū Ubayda Ḥadda, as well as Zurāra, both of which come from Imam Bāqir and Imam Ṣādiq, where they have narrated that when the Master of the Martyrs was killed, Muhammad Ibn Ḥanīfa, the son of Imam Ali, was sent to Imam Sajjād Zayn al-Ābidīn Ali Ibn Husayn, sat with him privately, and said:
>
> > O son of my brother, do you know that the Messenger of God chose the Master of the Faithful after his demise? And he chose Imam Hasan, and after him Imam Husayn. However, your father has died and has not said so in his will. I am your uncle, and of the rank of your father. I am the son of Ali, and according to my age and experience I deserve the caliphate more than you, who are still a young boy. Therefore, do not dispute this, and try not to argue with me concerning the matter of the imamate."
>
> And Imam Sajjād said:
>
> يا عَمُّ اتَّقِ اللهَ وَلا تَدَّعِ مالَيسَ لَكَ بِحَقٍّ، انّي اَعِظُكَ اَنْ تَكُونَ مِنَ الجاهِلينَ.
>
> > O uncle, be heedful of God and do not pursue a position you do not deserve. I advise you not to be of the ignorant.
> >
> > Before leaving for Iraq, my father advised me and made an agreement with me concerning the imamate. It was an hour before his martyrdom in Karbalā. Now, the weapon of the Messenger of God, the sign of the imamate, is with me. Do not claim this position, or I am afraid your life will be shortened and you will ruin yourself. God has appointed the imamate to the children of Imam Husayn. If you want to be sure, let us approach the Black Stone [of the Kaʿba] as our arbitrator, and ask it.

Imam Bāqir has said:

> This conversation between them took place in Mecca. Both of them then went to the Black Stone of the Kaʿba, and once there Imam Sajjād told Muhammad Ibn Ḥanafiyya: "First beseech God and ask Him to make the Black Stone speak to you; then ask your question."
>
> Muhammad Ibn Ḥanafiyya beseeched God and made his request. He then asked the Black Stone, but received no answer. Imam Sajjād said: "O my uncle, if you were the successor of the imamate, the Stone would

surely answer you." Then Muhammad said: "Now you beseech God, and then question the Stone."

Imam Sajjād made entreaties to God as much as he could, and then said: "O Stone, by God, Who has entrusted you with the covenants of the Prophets, the covenants of the Guardians and all creatures, tell me who is the successor and Imam after Husayn Ibn Ali!"

Then the Black Stone moved so swiftly from its place that it nearly fell, and right at that moment God made it speak in perfect Arabic, saying: "The answer is that the imamate after Husayn Ibn Ali is for the son of Husayn and Fātima, the daughter of God's Messenger."

Straight away Muhammad Ibn Ḥanafiyya accepted the Guardianship of Imam Sajjād and his responsibilities to him, and then went away.[29]

Nonetheless, the Imams have certain features that distinguish them. A pearl is precious, but does not compare with a brilliant diamond. A single diamond may be worth much more that a pearl. Yemeni agate and Indian agate look alike, but there is a great difference between them.

Both Muhammad Ibn Ḥanafiyya and Zayd Ibn Ali Ibn al-Husayn have more intelligence and a more dignified status for their service to Islam, but they cannot be compared with the status of the Imam.

Ali Ibn Jaʿfar was a learned narrator of hadiths and a jurisprudent, and an ascetic who was known as a shaykh among the Banī Hāshim, the Banī al-Zahrā, and the children of the Master of the Martyrs. He was also the uncle of the father of Imam Javād. Yet in spite of that he recognized Javād as Imam when Javād was just seven years old. Ali Ibn Jaʿfar did not fail to respect him, surrender to him, admire him, and benefit from his endless knowledge.

Maytham Tammār always had a few baskets from which he would sell dates. He put them in a small shop close to the mosque of Kūfa and sold them to his customers. Yet, because of his surrender and obedience, he achieved the station of knowledge of the Guardianship of his Imam.

Ali would go to his shop for a few hours and sit with him. They were kind to each other and like two brothers. Ali taught him about the Hidden Secret and so much divine knowledge that it surprised everyone.

Ibn Abbās was apprenticed to the school of Imam Ali, and was an expert commentator and well-known military commander. Muhammad Ibn Ḥanafiyya called him a master and a superior lord of the nation. He could not tolerate Maytham Tammār, and failed to

know his Imam and absorb his knowledge, and he even occasionally gave the Imam instructions or made objections to him.

Once the Imam asked Maytham: "What is your reaction when the son of an adulterous Banī Omayyad[30] summons you against me?"

Maytham said: "By God, I will never hate you." The Imam said: "O Maytham, by God, they will kill you by hanging."

Maytham said: "I will wait and endure it, because these are small and easy things in the way of God."

This learned novice felt the power of his Imam upon him, and foresaw oncoming danger and sedition. The prescience of disaster was before his eyes, and this was quite apart from the rank of Guardianship, which reveals all secrets, upon which both friend and foes agree.

Ibn Ḥajar Haythamī states:

وَسُئِلَ وَهُوَ عَلَى الْمِنْبَرِ بِالْكُوفَةِ عَنْ قَوْلِهِ تَعَالَى: «رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا.

(23:33)

قَالَ: اللَّهُمَّ غَفْراً، هَذِهِ الْآيَاتُ نَزَلَتْ فِيَّ وَفِي عَمِّي حَمْزَةَ وَفِي ابْنِ عَمِّي عُبَيْدَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، فَأَمَّا عُبَيْدَةُ فَقَضَى نَحْبَهُ شَهِيداً يَوْمَ بَدْرٍ، وَحَمْزَةُ قَضَى نَحْبَهُ شَهِيداً يَوْمَ أُحُدٍ، وَأَمَّا أَنَا فَأَنْتَظِرُ أَشْقَاهَا يُخْضِبُ هَذِهِ مِنْ هَذِهِ وَأَشَارَ بِيَدِهِ إِلَى لِحْيَتِهِ وَرَأْسِهِ عَهْدٌ عَهِدَهُ إِلَيَّ حَبِيبِي أَبُو الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.[31]

His Holiness Imam Ali was in the pulpit of the mosque of Kūfa when a man asked him about the verse

رجال صدقوا

and its distinction.

His Holiness said: "O God, pardon is in your hand," and added: "These verses have been sent down concerning me, my uncle Ḥamza, and the son of my uncle, Ubayda Ibn al-Ḥārith. However, Ubayda was martyred in the Battle of Badr, and Ḥamza was martyred in the Battle of Uḥud." Then, pointing to his own beard, he said: "But I am waiting for a most wretched man of my nation to dye [with blood] this beard of mine. This is a covenant that my beloved Muhammad made with me."

وَرُوِيَ أَنَّ عَلِيّاً جَاءَهُ ابْنُ مُلْجِمٍ لِيَسْتَحْمِلَهُ فَحَمَلَهُ، ثُمَّ قَالَ رَضِيَ اللهُ عَنْهُ:

اريدُ حَياتَهُ وَيُريدُ قَتلي عذيرَهُ مِنْ خَليلي مِنْ مُرادٍ
ثُمَّ قالَ: هَذا وَاللهِ قاتِلي، فَقيلَ لَهُ: الا تَقْتُلُهُ؟ فَقالَ: فَمَنْ يَقْتُلُني؟![34]

It is recorded in this hadith that Ibn Muljam came to Imam Ali and told him of his need of a horse to ride. He gave him a horse and what he needed, and then said: "I want him to have a good life, but he has decided to kill me! Bring the one who accepts my explanation from the Tribe of Murād." Then he said: "I swear by God that this man is my executioner.
They asked Imam Ali: "Then will you not kill him?" and he replied: "Then who will be my executioner?"

Lesson Thirty-Three

A Commentary on the Verse:

فَلَا أُقْسِمُ بِالشَّفَقِ، وَاللَّيْلِ وَمَا وَسَقَ، وَالْقَمَرِ إِذَا اتَّسَقَ، لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

So I swear by the twilight of sunset, and by the night and all that it enshrouds, and by the moon when she is full, that you will surely journey on from state to state. (84:16–19)

LESSON THIRTY-THREE

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

فَلَا أُقْسِمُ بِالشَّفَقِ، وَاللَّيْلِ وَمَا وَسَقَ، وَالْقَمَرِ إِذَا اتَّسَقَ، لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ.

So I swear by the twilight of sunset, and by the night and all that it enshrouds, and by the moon when she is full, that you will surely journey on from state to state. (84:16–19)

Most of the commentators say that

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

means the different states throughout life, at death, and the time of the Resurrection, including the Straight Path, Paradise, and Hell.

In the commentary of Ali Ibn Ibrāhīm, there is a hadith from the Prophet after the verse as follows:

لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ وَالْقُذَّةِ بِالْقُذَّةِ، لَا تُخْطِئُونَ طَرِيقَهُمْ وَلَا يُخْطِئُ شِبْرٌ بِشِبْرٍ وَ ذِرَاعٌ بِذِرَاعٍ وَبَاعٌ بِبَاعٍ، حَتَّى إِنْ لَوْ كَانَ مَنْ قَبْلَكُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ قَالُوا: الْيَهُودَ وَالنَّصَارَى تَعْنِي يَا رَسُولَ اللهِ؟ قَالَ: فَمَنْ أَعْنِي؟ لَتَنْقُضُنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَيَكُونُ أَوَّلُ مَا تَنْقُضُونَ مِنْ دِينِكُمُ الْأَمَانَةَ وَآخِرُهُ الصَّلَاةَ.[35]

> You will indeed remember, and what will happen to you is what happened to those in the past, and you will witness it with no change. They are as alike as two arrows.
>
> You will never divert from the course they followed—not so much as a span of one hand will your affairs differ from theirs. Even if there were some among them who entered the burrow of a lizard, you too will enter such a burrow as they did.

This is because one arrow is just like another. When making arrows they would lay a bundle of sticks together and cut them all to the same size.

He was asked: "Do you mean those people before us who were the Jews and the Christians?"

He said: "Then who else am I talking about? You will surely break all the rules of Islam one after another. The first you will break is trustworthiness, and the last is the prayer."

There are other hadiths, both Sunni and Shi'a, that accord with this hadith. One of the things that happened among the Jewish tribes and the Christians was the emergence of diverse opinions. Many differences, disputes, and misunderstandings developed among them. Each tribe had its own selected chief, and in this way a great many tribes with their own chiefs were established and the main religions faded away. The number of people following the two religions decreased and became next to nothing.

Among the people of Moses, one tribe followed the successor of Joshua Ibn Noun, and from the people of Jesus only one tribe followed the successor of Simon Ibn Ṣafā. Therefore, there will surely be differences among the nation of the final Prophet, when only one tribe will follow the successor of Ali Ibn Abī Ṭālib.

Muwaffaq Ibn Ahmad Khārazmī, a great Sunni scholar, relates through his chains that Ali Ibn Abī Ṭālib said:

قالَ رَسُولُ اللهِ صلّى اللهُ عليه و آله و سلّم: يا عَلِيُّ مَثَلُكَ فى امّتى مَثَلُ عيسَى ابنِ مَرْيَمَ، افْتَرَقَ قَوْمُهُ ثَلاثَ فِرَقٍ: فِرْقَةٌ مُؤْمِنُونَ وَ هُمُ الْحَوارِيُّونَ، وَفِرْقَةٌ عادُوهُ وَ هُمُ الْيَهُودُ، وَفِرْقَةٌ غَلَوْا فيهِ فَخَرَجُوا عَنِ الْايمانِ. وَانَّ امّتى سَتَفْتَرِقُ فيكَ ثَلاثَ فِرَقٍ: شيعَتُكَ وَ هُمُ الْمُؤْمِنُونَ، وَفِرْقَةٌ هُمْ اعْداؤُكَ وَ هُمُ النّاكِثُونَ، وَفِرْقَةٌ غَلَوْا فيكَ وَ هُمُ الْجاحِدُونَ وَ هُمُ الضّالُّونَ، وَانْتَ يا عَلِيُّ شيعَتُكَ فى الْجَنَّةِ وعدوّكَ وَالْغالى فيكَ فِى النّارِ.[36]

The Messenger of God told me:

> O Ali, you are exemplary among my nation, like Jesus, the son of Mary. The people of Jesus were divided into three: one tribe believed in him, and they were the disciples, and one tribe turned against him, and they were the Jews; and finally one tribe exaggerated by making him divine, and they were the disbelievers. And my nation will also divide into three over you. One part will be your followers, and they are the believers; the second will be your enemies, and they are guilty of perjury; and one part will exaggerate you, and will make you a divinity, and they are the losers. O Ali, you and your followers will be in Paradise, and your enemies and the exaggerators will be in the Fire.

It is also narrated from Ibn Mardawayh, another great Sunni scholar, through Abān Ibn Taghlib from Muslim:

قال: سَمِعْتُ اباذَرٍ وَالْمِقْدادَ وَسَلْمانَ يَقُولُونَ: كُنّا قُعُوداً عِنْدَ النَّبِيِّ اذْ اقْبَلَ ثَلاثَةٌ مِنَ الْمُهاجِرِينَ فَقالَ صلّى الله عليه و آله وسلم: تَفْتَرِقُ امَّتي بَعْدي ثَلاثَ فِرَقٍ: اهْلُ حَقٍّ لا يَشُوبُونَهُ بِباطِلٍ، مَثَلُهُمْ كَالذَّهَبِ كُلَّما مُحِّصَ التّارُ زادَ جُودَةً، وَامامُهُمْ هذا ـ وَاشارَ الى احَدِ الثَّلاثَةِ ـ وَهُوَ الَّذي امَرَ اللهُ في كِتابِهِ «اماماً وَرَحْمَةً»، وَ فِرْقَةٌ اهْلُ باطِلٍ لا يَشُوبُونَهُ بِحَقٍّ، مَثَلُهُمْ كَمَثَلِ الْحَديدِ كُلَّما مُحِّصَ التّارُ زادَ خُبْثاً، وَامامُهُمْ هَذا، فَسَأَلْتُهُمْ عَنْ اهْلِ الْحَقِّ وَامامِهِمْ، فَقالُوا: عَلِيُّ بْنُ ابيطالِبٍ وَأَمْسَكُوا عَنِ الآخَرَيْنِ، فَجَهَدْتُ فِي الآخَرَيْنِ انْ يُسَمُّوهُما فَلَمْ يَفْعَلُوا. هَذِهِ رِوايَةُ اهْلِ الْمَذْهَبِ.[37]

I heard Salmān, Abūdhar, and Miqdād say:

> We were sitting in the presence of the Prophet when three men of the Immigrants came in. The Prophet said: "My nation after me will divide into three groups, one of which is right, and they never mix the right with the wrong. Their likeness is as gold, for as much as fire is blown onto it, its purity increases." Pointing to one of the three visitors, he added: "Their Imam is he of whom God has spoken in His Book as the Imam, and He has enjoined the people to obey him and follow him. Another group of them is wrong, and they never seek what is right; they are like iron, for as much as fire is blown onto it, its impurity increases."

Muslim goes on: "I asked [the Prophet] who the right people were, and who their Imam was, and he said: 'He is Ali Ibn Abī Ṭālib,' but he avoided naming the other two. No matter how much I asked him to name the other two leaders, he would not."

Ibn Mardawayh says that the Sunnis have narrated a similar hadith.

This hadith is recorded exactly in Salim Ibn Qays Hilālī Kūfī's book, where he has rendered it word for word up to where he says:

كُلَّما مُحِّصَ التّارُ زادَ خُبْثاً وَامامُهُمْ هَذا

and then says:

وَفِرْقَةٌ مُذَبْذَبِينَ ضَلَّالًا لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ، وَإِمَامُهُمْ هَذَا أَحَدُ الثَّلَاثَةِ. وَسَأَلْتُهُمْ عَنِ الثَّلَاثَةِ، فَقَالُوا: إِمَامُ الْحَقِّ وَالْهُدَى عَلِيُّ بْنُ أَبِي طَالِبٍ، وَسَعْدٌ إِمَامُ الْمُذَبْذَبِينَ، وَحَرَصْتُ أَنْ يُسَمُّوا لِي الثَّالِثَ فَأَبَوْا، وَعَرَّضُوا لِي حَتَّى عَرَفْتُ مَنْ يَعْنُونَ.[39]

And a group is misled and always in a quandary. The people of that group are neither with the right nor with the wrong—which is one of those three.

And I asked the Imam about the Imam of right and justice, and he said: "He is Ali Ibn Abī Ṭālib, and Saᶜd is the leader of the disbelievers." No matter how much I begged him to tell me the name of the third leader, he would not answer me. However, by sign and gesture he let me know who he was.

Many hadiths have been narrated by both the Sunnis and the Shiᶜa stating that the nation of the Prophet will be divided into 73 groups, 72 of which will be in the Fire and one in Paradise, and this single group is made up of the followers of the Master of the Faithful, Ali Ibn Abī Ṭālib.

There are several Shiᶜa narrations in various styles from the following:

1) *al-Kāfī*, *Tafsīr al-Ayyāshī*, *Amālī* by Shaykh Ṭūsī, *Jāmiʾ al-Akhbār*, the *Khiṣāl* by Ṣadūq, *al-Iḥtijāj* by Ṭabarsī, *al-Tafsīr* of Thaᶜlabī,[40] *Kitāb al-Salim Ibn Qays Hilāli*, *al-Fāḍāʾil* by Ibn Shāzān, and *al-Rawḍah fi al-Faḍāʾil*, all of which go back through their chains to Imam Ali.

قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه و آله وسلم يَقُولُ: إِنَّ أُمَّةَ مُوسَى افْتَرَقَتْ بَعْدَهُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ، وَسَبْعُونَ فِي النَّارِ. وَافْتَرَقَتْ أُمَّةُ عِيسَى بَعْدَهُ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ، وَ إِحْدَى وَسَبْعُونَ فِي النَّارِ. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ بَعْدِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ، وَاثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ.[41]

It states here that the Prophet was heard to say:

The nation of Moses became divided into 71 groups, and one group was rescued but 70 groups went to the Fire. And after Jesus, his nation was divided into 72 groups, and one group was saved and 71 groups went to the Fire. And after me, my nation will be divided into 73 groups, one of which will be saved, but 72 will go to the Fire.

2) It is related in *al-Ghārat* through Abī al-Aqil that Ali Ibn Abī Ṭālib said:

اختَلَفَتِ النَّصارى عَلى كَذا وَكَذا، وَاختَلَفَتِ اليَهُودُ عَلى كَذا وَكَذا، ولا اراكُمْ اَيُّهَا الاُمّةُ الاّ سَتَختَلِفُونَ كَما اختَلَفُوا وَتَزيدُونَ عَلَيهِم فِرقَةً، الا وَانَّ الفِرقَ كُلَّها ضالَّةٌ الّا ناجٍ وَمَن اتَّبَعَني.[42]

"The Prophet said: 'The Christian tribes differed a certain amount, and so did the tribes of the Jews, and you, the nation of Islam, will differ likewise, but one group will differ even more than the Jews and the Christians. Know that all of them will be astray other than my followers.'"

3) It is related in the *Faḍā'il* of Ibn Shādhān and *al-Rawḍa* that Ali said that after the Prophet explained the disagreements within the nations, he said: "The tribe of Moses that was saved was the one that followed his successor, and the tribe of Jesus that was saved was the one that followed his successor." Then he added:

ستفترق امتي على ثلاثة وسبعين فرقة، اثنتان وسبعون في النار، وواحدة في الجنة، وهي التي اتبعت وصيي ـ وضرب بيده على منكبي ثم قال: ـ اثنتان وسبعون فرقة حلت عقد الاله فيك، وواحدة في الجنة وهي التي اتخذت محبتك وهم شيعتك.[43]

"And my nation will fall into 73 tribes, and 72 of them will enter the Fire and one will be in Paradise, and that will be those who follow my successor."

Imam Ali said: "At that moment, the Messenger of God touched my shoulder, saying: 'Those 72 tribes are those who break God's covenant concerning you, and the tribe in Paradise is of those who love you and are your followers.'"

It is also related from Ali that:

انَّهُ قالَ لِرَأسِ اليَهُودِ: عَلى كَم افتَرَقتُم؟ قالَ: عَلى كَذا وَكَذا فِرقَةً، قالَ عليه السّلام كَذَبتَ، ثُمَّ اقبَلَ عَلَى النّاسِ فَقالَ: وَاللهِ لَوثُنِيَتْ لِيَ الوِسادَةُ لَقَضَيتُ بَينَ اهلِ التَّوراةِ بِتَوراتِهِم، وَبَينَ اهلِ الاِنجيلِ بِاِنجيلِهِم، وَ بَينَ اهلِ القُرآنِ بِقُرآنِهِم، افتَرَقَتِ اليَهُودُ عَلى احدى وَسَبعينَ فِرقَةً، سَبعُونَ فِي النّارِ، وَواحِدَةٌ فِي الجَنَّةِ، وَهِيَ الَّتي اتَّبَعَتْ يُوشَعَ بنَ نُونٍ وَصِيَّ مُوسى. وَافتَرَقَتِ النَّصارى عَلَى اثنَتَينِ وَسَبعينَ فِرقَةً احدى وَ سَبعُونَ فِي النّارِ، وَواحِدَةٌ فِي الجَنَّةِ، وهِيَ الَّتي اتَّبعتْ شَمعُونَ وَصِيَّ عيسى. وَتَفتَرِقُ هَذِهِ الاُمّةُ عَلى ثَلاثٍ وَسَبعينَ فِرقَةً اثنَتانِ وَسَبعُونَ فِي النّارِ، وَواحِدَةٌ فِي الجَنَّةِ، وَهِيَ الَّتي اتَّبَعَتْ وَصِيَّ مُحَمَّدٍ صلّى الله

عليه و آله وسلم وَضَرَبَ بِيَدِهِ عَلَى صَدْرِهِ ثُمَّ قَالَ: ثَلاثَ عَشْرَةَ فِرْقَةٍ مِنَ الثَّلاثِ وَالسَّبْعِينَ فِرْقَةً كُلُّها تَتَحَلَّلُ مَوَدَّتِي وَحُبِّي، واحِدَةٌ مِنْها فِي الْجَنَّةِ وَهُمُ النَّمَطُ الأَوْسَطُ وَاثْنَا عَشْرَةَ فِي النَّارِ.[44]

4) Imam Ali said to the leader of the Jews: "Into how many tribes are you divided?" and he said: "Into [such and such] tribes."

The Imam responded: "You are lying." Then he turned to the people, saying:

> If I obtain the reins of governance, I will give my judgement to the people of the Torah by the Torah, and to the people of the Gospel by the Gospel, and to the followers of the Qur'an by the Holy Qur'an. The Jews were divided into 71 tribes, 70 of which are in the Fire and one is in Paradise, and they are those who followed Joshua Ibn Noun, the successor of Moses. The Christians were divided into 72 tribes, 71 of which are in the Fire, and one is in Paradise, and they are those who followed Simon, the successor of Jesus. Now, the Muslims will be divided into 73 tribes, 72 of which will be in the Fire and one in Paradise, and they are those who follow the successor of Muhammad.

Then, stroking his chest, he said: "Thirteen of the 73 tribes show affection for me and claim to be my friends, but only one tribe will enter Paradise, and they are the sincere Shi'a who show moderation, but the rest are in the Fire."

Among the Sunni hadiths that mention these divisions are the *Musnad* of Abī Dāwūd, the *Sunan* of Ibn Majeh, and the *Musnad* of Ahmad Ḥanbal,[45] which explains in some detail. The Imam of the two Holy Shrines, Muwaffaq Ibn Ahmad Khārazmī, relates through his chains that Ali Ibn Abī Ṭālib said:

قال: تفترق هذه الامة على ثلاث وسبعين فرقة، ثنتان وسبعون فى النار وواحدة فى الجنة، وهم الذين قال الله عز وجل فى حقهم: «ومن خلقنا امة يهدون بالحق وبه يعدلون» وهم انا وشيعتى.[46]

"This nation will be divided into 73 tribes, and 72 of them will be in the Fire and only one in Paradise, and they are those of whom God, the Most High, has said: *And of those whom We created there is a nation who guide with the truth and establish justice therewith.* (7:181) And they are my followers and myself."

Ḥāfiz Muhammad Ibn Mūsā Shirāzī also wrote that he found them together in 12 commentaries, all of which are from Sunni sources, namely commentaries of Abī Yūsuf Yaqūb Ibn Sufyān, Muqātil Ibn Sulaymān, Wakī' Ibn Jarrāḥ, Yūsuf Ibn Mūsā al-Qaṭṭān,

Qatāda, Abī Obaydat al-Qāsim Ibn Sallām, Ali Ibn Ḥarb al-Tā'ī, al-Sudday, Mujāhid, Abī Sālih, and Muqātil Ibn Hayyān.

It has been related that Anas Ibn Mālik reported the following:

We were sitting in the presence of the Prophet and were speaking of a man who prayed much, fasted, was charitable, and paid the *zakat*. The Prophet told us that he did not know him, and we said: "O Messenger of God, he is the one who worships God and always praises and sanctifies Him, and remembers God in His Unity." The Prophet still said that he did not know the man. In the meantime, while we were busy talking of this man, he suddenly passed by, and we turned to the Prophet, saying: "There he is! This is the very believer we were talking about." The Prophet cast a glance on him, and then said to Abū Bakr: "Come here! Take this sword, follow him, and try to behead him, for he is the first of the party of Satan who creates sedition." Abū Bakr stood up, took the sword, and went after him to the mosque. He walked into the mosque and saw the man bowing down to pray. Abū Bakr was surprised, and hesitated, saying to himself: "By God, I cannot kill this man, because the Prophet has enjoined us not to kill any worshiper." He went to the Prophet, saying: "O Prophet, I saw him at prayer, so..."

And the Prophet said: "Take your seat, for there is no merit for you in killing him. Now you, Omar, take the sword and go to the mosque and behead him."

Omar said: "I took the sword and went to the mosque. I entered and saw the man prostrating, so I said to myself: 'Never! By God, I will never kill a man who is praying, because the one [Abū Bakr] who is better than me did not kill him, and saved his soul.' So I returned to the Prophet and said: 'O Prophet, I saw the man prostrating.'"

Then the Prophet said: "Sit down, for there is no merit for you in killing him. O Ali, stand up, you are his slayer. Go, and wherever you find him, kill him at once. Then, by killing him, you will not find any division amongst my people."

Imam Ali said: "I took the sword and went to the mosque, but I did not find the man. So I returned to the Prophet and told him: 'O Messenger of God, I did not see him,' and the Prophet said:

فقال لی: یاابا الحسن ان امة موسی افترقت احدی و سبعین فرقة، فرقة ناجیة و الباقون فی النار، و ان امة عیسی افترقت اثنتین و سبعین فرقة، فرقة ناجیة و الباقون فی النار، و ان امتی ستفترق علی ثلاث و

سبعين فرقة، فِرْقَة ناجية وَالْباقُونَ فِي النارِ، قُلْتُ: يارَسُولَ اللهِ وَمَا النَّاجِيَة؟ قَالَ: التَّمَسُّكُ بِمَا انْتَ عَلَيه واصحابك.

> O Abī al-Hasan, the nation of Moses was divided into 71 groups, and one group was rescued, but 70 are in the Fire. And the people of Jesus after him were divided into 72 groups, and one group was saved, but 71 are in the Fire. And after I am gone my nation will be divided into 73 groups, and one group will be saved, but 72 will be in the Fire.

Then I asked: "O Messenger of God, then who are those that are rescued?" He said: "They are those who follow you and your example." And at that moment, regarding the seditious man, the following verse was revealed:

ثانی عطفه ليضل عن سبيل الله له فی الدنيا خزی ونذيقه يوم القيامة عذاب الحريق.

Turning away in pride to beguile (people) from the way of God. For him in the world there is ignominy, and on the Day of Resurrection We make him taste the punishment of the burning Fire. (22:9)

That man was the first among the people of innovation and deviation who rose against Ali. Ibn Abbās said: "By God, it was no other than Imam Ali who killed him at the Battle of Ṣiffīn—a death of humiliation, abject and torturous, and in the Hereafter he has a burning chastisement for standing against Imam Ali."[47]

Many prominent men have said that the seditious man was a Khawārijī called Dhu al-Thudayyah and was killed at the Battle of Nahrawān. It is mentioned in *al-Iṣāba* that when he appeared during the battle before the Prophet, the Prophet asked him: "For the sake of God, answer me truthfully. When you were passing us sitting there, did you not think to yourself: 'I am privileged over all those sitting here!'?" and the man said: "Why, I did."

It is claimed to be certain that Dhu al-Thudayya is the same Dhu al-Khuwalṣir, that is, Harqūṣ Ibn Zuhayr, who was killed at the Battle of Nahrawān by Ali , and that after the fighting Imam Ali ordered his men to search for the corpse, because according to what the Prophet had said, the man might otherwise seek to kill Ali. But no matter how much they searched, the companions did not find the corpse. Imam Ali was sure that he was killed, but he told them to search. This they did, and finally they found his corpse in a ditch filled with dirt and

broken canes in a vast reed plantation. It was then that the words of the Prophet, "Ali...you are his slayer," became clear.

An example of Imam Ali's hidden knowledge is that during the Battle of Nahrawān he said: "Before the battle comes to an end, there will remain no more than 10 of their men and 10 of ours." When the fighting ended, there were only nine warriors of Nahrawān left alive out of 4000, and only nine of Imam Ali's men.

One of the Khawārij, Abd al-Raḥmān Ibn Muljam Murādī, had made a covenant with two men at Mecca to kill Imam Ali. Ibn Abī al-Ḥadīd relates in the *Sharh al-Nahj al-Balāghah* through his chain that Abū Abd al-Raḥmān Sullamī stated that Imam Hasan said:

قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ عليهما السلام: خَرَجْتُ وَابِي يُصَلِّي فِي الْمَسْجِدِ، فَقَالَ لِي: يَا بُنَيَّ انِّي بِتُّ اللَّيْلَةَ اوقِظُ اهْلِي لِانَّهَا لَيْلَةُ الْجُمُعَةِ صَبِيحَةَ يَوْمِ بَدْرٍ لِسَبْعَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَمَضَانَ فَغَلَبَتْنِي عَيْنَايَ فَنَعَسْتُ لِي رَسُولَ اللهِ، قُلْتُ: يَا رَسُولَ اللهِ مَاذَا لَقِيتُ مِنْ امَّتِكَ مِنَ الْاَوَدِ وَاللَّدِ، قَالَ: ادْعُ عَلَيْهِمْ، قُلْتُ: اللَّهُمَّ ابْدِلْ لِي بِهِمْ مَنْ هُوَ خَيْرٌ لِي، وَابْدِلْهُمْ بِي مَنْ هُوَ شَرٌّ لَهُمْ مِنِّي. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عليهما السلام وَجَاءَ ابْنُ ابِي التَّبَّاحِ فَاذَّنَهُ بِالصَّلَاةِ، فَخَرَجَ وَخَرَجْتُ خَلْفَهُ، فَاعْتَوَرَهُ رَجُلَانِ، فَامَّا احَدُهُمَا فَوَقَصَتْ ضَرْبَتُهُ فِي الطَّاقِ، وَامَّا الْآخَرُ اثْبَتَهَا فِي الرَّأْسِ.[48]

I left home as my father was going to pray at the mosque, and he told me:

> O beloved of mine! I was awake all through the night and kept the family awake, as it was the eve of Friday and 17 days have already passed of the month of Ramaḍān. Then I was overcome by intense drowsiness and dozed a little. In my short dream the Prophet appeared, and I said to him: "O Messenger of God, what adversity and torture I have received from this nation of yours!" and the Prophet responded: "Then curse them!" I said: "Instead of their hostility towards me, honor me with a better *ummah* than them, and for their injuring me, give the worst of the worst to them."

Imam Hasan continued:

> Ibn Abī al-Nabbāḥ came and lifted his voice to make the call for prayer. Imam Ali set off for the prayer and I followed him. All of a sudden two men appeared and struck him on the head, once in the middle of his head and once on the side of his head.

In some of the hadiths it is related that Imam Ali revealed his dream to Imam Hasan on the night before his death, and had also said: "After the prayer the Prophet said: 'O Ali, your prayer is accepted, for in three nights' time you will be my guest.' O Hasan, two nights have already passed since my dream, and tonight is my last night!"

Lessons Thirty-Four and Thirty-Five

A Commentary on the Verse

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Indeed those who believe and do good works are the best of creatures. Their reward is with their Lord: eternal gardens beneath which rivers flow, wherein they dwell forever. God is well pleased with them, and they are well pleased with Him. This is for him who fears his Lord. (98:7–8)

LESSONS THIRTY-FOUR AND THIRTY-FIVE

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝ جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ

Indeed those who believe and do good works are the best of creatures. Their reward is with their Lord: eternal gardens beneath which rivers flow, wherein they dwell forever. God is well pleased with them, and they are well pleased with Him. This is for him who fears his Lord. (98:7–8)

These verses were sent down to honor Ali and his followers.

Many renowned Shi'a and Sunni scholars have written in their commentaries and books about how the many hadiths concerning the revelation of this verse relate to Imam Ali and his followers.

There are 11 Sunni hadiths in the *Ghāyat al-Marām* and seven Shi'a ones, and they all agree that the verses above refer to Ali Ibn Abī Ṭālib and his followers.[49] This is related by Shaykh Ṭūsī in the *Amālī*,[50] and Jābir Ibn Abdullah Anṣāri relates in the *Arba'īn* through his own chains the following:

قَالَ: كُنَّا عِنْدَ النَّبِيِّ فَأَقْبَلَ عَلِيُّ بْنُ ابِي طَالِبٍ، فَقَالَ النَّبِيُّ: قَدْ اتَاكُمْ اخِي، ثُمَّ الْتَفَتَ الَى الْكَعْبَةِ فَضَرَبَهَا بِيَدِهِ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ انَّ هذا وَشِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيامَةِ، ثُمَّ قَالَ: انَّهُ اوَّلُكُمْ ايمانًا مَعِي، وَاوَفَاكُمْ بِعَهْدِ اللهِ، وَاقْوَمُكُمْ بِامْرِ اللهِ، وَاعْدَلُكُمْ فِي الرَّعِيَّةِ، وَاقْسَمُكُمْ بِالسَّوِيَّةِ، وَاعْظَمُكُمْ عِنْدَ اللهِ مَزِيَّةً. قَالَ: وَ نَزَلَتْ «: انَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ اولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ» قَالَ: وَكَانَ اصْحابُ مُحَمَّدٍ صلى الله عليه و آله وسلم اذا اقْبَلَ عَلِيٌّ عليه السلام قالُوا: جاءَ خَيْرُ الْبَرِيَّه.[51]

We were in the presence of the Prophet when Ali Ibn Abī Ṭālib suddenly entered the room. The Prophet said: "There! My brother has come to you." Then he turned his head towards the Ka'ba, and touching his face said: "I swear by God with Whom is my soul, surely this man and his

followers are victorious and are saved." Then he added: "Together with me, this is the first believer in God, and so he is the most faithful to God's covenant among you. He is the most suitable man to command the nation, the equal divider among you, and his station is greater in the Presence of God."

The following verse was then sent down to the Prophet:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Indeed those who believe and do good works are the best of creatures. (98:7)

Since then, whenever Ali Ibn Abī Ṭālib came, the Companions of the Prophet would say: "There is the best of creatures."

Also, through Muhammad Ibn Abbās from Jaʿfar Ibn Muhammad Husaynī, Sayyid Baḥrānī connects the hadith to Abū Rāfiʾ, who said that Ali had said the following to the members of the council organized by Omar:

By God, tell me the truth! Do you remember the day when I came to you and sat by the Prophet, who said: "This is my brother," and then he turned his face towards the Kaʿba, saying: "By this House, only this man and his followers are victorious and are saved on the Day of Resurrection"? And then, turning to you, he said: "Know that this is the first believer after me, and thus is he the most faithful to God's covenant among you. He is the most suitable man to command the nation, the equal divider among you, and his station is greater in the Presence of God." And after that God sent down the verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.[52]

Indeed those who believe and do good works are the best of creatures (98:7).

Then at that moment the Prophet raised his voice in praise of God, and you all cried out: "God is Most Great!" O you, the members of the council, do you know that this was so?
They all then said: "By God, yes! This we know."

Imam Khārazmī (Muwaffaq Ibn Ahmad) has related this hadith in the same way in part 9 of his *al-Manāqib*, p. 62, and Ḥamwīnī relates it in the same way in the *Farāʾid al-Simṭayn*.

Also, Sayyid Baḥrānī quotes it through a Sunni chain from Aʿmash, Aṭīyya from Khudrī, the author of *Arbaʾīn* in the 28th hadith of 40, and Khaṭib Khārazmī and Jābir Ibn Abdullah through their chains.[53]

Commenting on this verse, Suyūṭī relates four hadiths, listed below, from the Prophet concerning Ali Ibn Abī Ṭālib and his followers, preceded by the following:

وَاخرَجَ ابنُ مَرْدَوَيه عَنْ عائِشَة قالَتْ: قُلْتُ: يارَسُولَ اللهِ مَنْ اكْرَمُ الخَلْقِ عَلَى اللهِ؟ قالَ: يا عائِشَة اما تَقْرَئينَ: «انَّ الَّذينَ آمَنُوا وَعَمِلُوا الصالِحاتِ اولئِكَ هُمْ خَيْرُ البَرِيَّة.[54]

"By means of his chains, Ibn Mardawayh related that ᶜĀyisha said: 'I asked the Messenger of God: "Who are the most honorable creatures in the Presence of God?" and he said: "O ᶜĀyisha, have you not read the verse, *Indeed those who believe and do good works are the best of creatures*?"'"[55]

1)

وَاخرَجَ ابنُ عَساكِرَ عَنْ جابِرِبْنِ عَبْدِاللهِ قالَ: كُنّا عِنْدَ النَّبِيِّ صلّى الله عليه و آله وسلم فَاقْبَلَ عَلِيٌّ فَقالَ النَّبِيُّ صلّى الله عليه و آله وسلم: وَالَّذى نَفْسى بِيَدِهِ انَّ هذا وَشيعَتَهُ هُمُ الفائِزُونَ يَوْمَ القِيامَة. وَنَزَلَتْ: انَّ الَّذينَ آمَنُوا وَعَمِلُوا الصالِحاتِ اولئِكَ هُمْ خَيْرُ البَرِيَّة

فَكانَ اصْحابُ النَّبِيِّ صلّى الله عليه و آله وسلم اذا اقْبَلَ عَلِيٌّ قالُوا: جاء خَيْرُ البَرِيَّة

Ibn Asākar, a well-known Sunni scholar, related that Jābir Ibn Abdullah said:

> We were in the presence of the Prophet when suddenly Ali Ibn Abī Ṭālib entered the room. The Prophet said: "I swear by God, with Whom is my soul, that surely this man and his followers are victorious and saved." And it was then that the verse *their reward is with their Lord: eternal gardens beneath which rivers flow, wherein they dwell forever* was sent down.[56]

Ibn Asākar has also related this hadith elsewhere in a similar way. He retrieved it from *Amālī, al-Arbaʾīn,* Khārazmī's *al-Manāqib* and the *Farāʾid al-Simṭayn*. Imam Ali relied on it in the Assembly of the Council.

2)

Ibn ᶜAdī and Ibn Asākar circuitously relate from Abī Saᶜīd Khudrī that the Prophet stated that Ali was the best of creatures in the world.

3)

واخرج ابن عدى عن ابن عباس قال: لما نزلت: «ان الذين آمنوا وعملوا الصالحات اولئك هم خير

البرية، قال رسول الله صلى الله عليه و آله وسلم هوانت وشيعتك يوم القيامة راضين مرضيين.[57]

Ibn ʿAdī and Ibn Asākar also relate that when this verse was sent down, the Prophet said to Ali: "On the Day of Resurrection the best of creatures will be you and your followers; you all will be pleased with God and God will be pleased with you."

4)

Ibn Mardawayh has related that Ali said:

وَاخْرَجَ ابْنُ مَرْدَوَيْهِ عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه و آله وسلم: اَلَمْ تَسْمَعْ قَوْلَ اللهِ: اِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ اولئِكَ هُمْ خَيْرُ الْبَرِيَّةِ؟ اَنْتَ وَشِيعَتُكَ، وَمَوْعِدِي وَمَوْعِدُكُمُ الْحَوْضُ اذا جِئْتُ الْاُمَمَ لِلْحِسابِ تُدْعَوْنَ غُرًّا مُحَجَّلِينَ.

"The Prophet told me: 'Have you not heard this? In this verse the best of creatures are you and your followers, and the place of our appointed meeting is by Kawthar [in Paradise], the very place where I shall come to check the accounts of the people. At that time, you will all be known as "the clean with bright features."'"

In the 17th section of *al-Manāqib*, Khārazmī writes that Imam Ali said the following:

حدثني رسول الله وانا مسند الى ظهري فقال: اى علي الم تسمع قول الله ...[58]

"While I was behind him, the Prophet said to me: 'O Ali, have you not heard that God has said...[etc.]'"

Then he has added the phrase:

جانت الامم للحساب

Kāshīf al-Ghiṭāʾ in *Aṣl al-Shiʿa wa Uṣūluhā*,[59] relating this hadith from Suyūṭī, has also added:

جانت الامم للحساب

Also, Allāma Najm al-Din Askarī, in *Ali wa al-Waṣiyya*[60], from *al-Tārikh*[61] of Ibn Asākar, writes that the Prophet also said:

ان عليا وشيعته هم الفائزون

On page 229, hadith no. 89, of his *Tārikh*, he also relates from *al-Manāqib* that the Prophet said:

قومی یا فاطمة ان علیا و شیعته هم الفائزون غدا.

"O Fātima, stand up, for indeed Ali and his followers are prosperous on the Day of Resurrection."

There is a hadith in Ibn Asākar's *al-Tārīkh*, p. 387, where Abū al-Qāsim Samarqandī quotes Muhammad Ibn Ali as saying:

قال: سالت ام سلمة زوج النبی صلی الله علیه و آله وسلم عن علی فقالت: سمعت النبی صلی الله علیه و آله وسلم یقول: ان علیا و شیعته هم الفائزون یوم القیامة.

"I asked Umm Salama, the wife of the Prophet, about Ali Ibn Abī Ṭālib, and she answered: 'I heard the Prophet say: "Surely Ali and his followers are prosperous on the Day of Resurrection."'"

He also narrates from Abū al-ʿAlā Ṣāʿid Ibn Abī al-Faḍl Ibn Abī Othmān al-Mālikī:

قالَ: قالَ رَسُولُ اللهِ صلّی الله علیه و آله وسلم: یا عَلِیُّ اذا کانَ یَوْمُ القِیامَة خَرَجَ قَوْمٌ مِن قُبُورِهِم لِباسُهُمُ النُّورُ عَلی نَجائِبَ مِن نُورٍ، ازِمَّتُها یَواقیتُ حُمْرٌ تَزِفُّهُمُ المَلائِکَةُ اِلَی المَحْشَرِ، فَقالَ عَلِیٌّ: تَبارَکَ اللهُ ما اَکْرَمَ هؤُلاءِ عَلَی اللهِ! قالَ رَسُولُ اللهِ صلّی الله علیه و آله وسلم: یا عَلِیُّ هُمْ اَهْلُ وِلایَتِکَ وَ شیعَتُکَ وَ مُحِبُّوکَ یُحِبُّونَکَ بِحُبّی وَ یُحِبُّونی بِحُبِّ اللهِ، هُمُ الفائِزُونَ یَوْمَ القِیامَة.

The Prophet said to Ali:

> O Ali, on the Day of Resurrection, a people will come from their graves to the place of gathering. Their clothes are made of light, they are mounted on horses created of light, whose reins are strings of red rubies. Then the Angels of Mercy receive them and escort them to the place of gathering. They are your followers who are under the auspices of your guardianship. They are your friends and love you for my sake, and love me for the sake of God, and only they are prosperous on the Day of Resurrection.

Ḥamwīnī in *Farā'id al-Simṭayn*, and Sayyid Baḥrānī from Muwaffaq Ibn Ahmad Khārazmī, have related through a series of Sunni chains that the Prophet said:

یا علی ان الله قد غفر لک و لاهلک و لشیعتک و محبی شیعتک و محبی محبی

شیعتك، فابشر فانك الانزع البطین، منزوع من الشرك، بطین من العلم.[62]

"O Ali, God forgave you, and He forgave your Household; He forgave your Shi'a and the friends of your Shi'a. Glad tidings to you! You are free from disbelief and full of knowledge."

Shaykh Sulaymān Qundūzī has related from Daylamī that the Prophet said:

شیعة علی هم الفائزون.[63]

"Ali's followers are those who are prosperous."

And Daylamī relates that the Prophet said:

یا علی انت و شیعتك تردون علی الحوض وردا.[64]

"O Ali, you and your followers will join me by Kawthar."

Moreover, Khārazmī relates in *al-Manāqib*[65] through his chains that Anas quotes the Prophet as saying:

اذا کان یوم القیامة ینادون علی بن ابیطالب بسبعة اسماء: یا صدیق، یا دال، یا عابد، یا هادی، یا مهدی، یا فتی، یا علی، مرانت و شیعتك الی الجنة بغیر حساب.

"On the Day of Resurrection they will call Ali by seven names, saying: 'The genuinely truthful, the guide toward God, the worshipper of the Creator, guide and leader to what is right, taught by the Right, the generous and pure, the lofty! You, as well as all your followers, will enter Paradise without being questioned."

Also in this section, Khārazmī, through his chains from Nasir al-Haq, relates that the Prophet said:

قال: یَدْخُلُ الْجَنَّةَ مِنْ اُمَّتی سَبْعُونَ اَلْفاً بِغَیْرِ حِسابٍ، قَالَ عَلِیٌّ: مَنْ هُمْ یا رَسُولَ اللهِ؟ قَالَ: هُمْ شِیعَتُكَ یا عَلِیُّ وَاَنْتَ اِمامُهُمْ.[66]

"On the Day of Resurrection, 70,000 people from my nation will enter Paradise without being questioned." Imam Ali asked: "Who are those people, O Messenger of God?" and the Prophet said: "They are your followers and you are their Imam."

Through his chains from Sha'bī, Ḥāfiz Abī Bakr Ahmad Ibn Ali al-Khaṭīb al-Baghdādī relates that Imam Ali said:

قال: قال رسول الله صلی الله علیه و آله وسلم: انت و شیعتك فی الجنة.[67]

"The Prophet said: 'O Ali, you and your followers will be in Paradise.'"

And Allāma Amīnī has related some hadiths about the followers of Ali.

In the *Murūj al-Dhahab* (vol. 2, p. 5) there is a narration of the Prophet's having said:

اذاكان يوم القيامة دعى الناس باسمائهم واسماء امهاتهم الا هذا (يعنى عليا) وشيعته فانهم يدعون باسمائهم واسماء آبائهم لصحة ولادتهم.

"When the Day of Resurrection approaches, all the people are called with their names as well the names of their mothers, except him [Imam Ali] and his followers. They will be called by their names and the names of their fathers, because of their purity and true birth."

And in Ibn Athīr's *al-Nihāya* (vol. 3, p. 276), it states:

انك ستقدم على الله انت وشيعتك راضين مرضيين.

"In fact, O Ali, you and your followers will get to God, for you are pleased with God, and God is pleased with you."

And *al-Ṣawā'iq al-Muḥriqa* (pp. 96, 139, and 140) relates from the Prophet:

يا على ان الله قد غفر لك ولذريتك ولولدك ولاهلك وشيعتك ولمحبي شيعتك.

"O Ali! Indeed, God has forgiven you, your offspring, your family, your followers, and the friends of your followers."

In *Majmaᶜ al-Zawā'id* (vol. 9, p. 131) and *Kifāyat al-Ṭālib* (p. 135) it is related that the Prophet said to Imam Ali:

وَانتَ اوَّلُ داخِلٍ يَدْخُلُ الْجَنَّةَ مِنْ امَّتِى وَشيعَتُكَ عَلى مَنابِرَ مِنْ نُورٍ مسرورن مُبَيَّضَةٌ وُجوهُهُمْ حَوْلى، اشْفَعُ لَهُمْ فَيَكونونَ غَداً فِي الْجَنَّةِ جيرانى.

"You are the first of my nation who is going to enter Paradise, and all your followers will climb the pulpits of Light. They will all be cheerful, and with bright, shining features gather around me. I shall be their arbiter, and after the Day of Resurrection they will all be my neighbors."

There are hadiths from Hākim in *al-Mustadrak* (vol. 3, p. 160), from Ibn Asākar in his *al-Tārīkh* (vol. 4, p. 318), from Muḥib al-Din Ṭabarī in his *al-Riyāḍ al-Naḍarah* (vol. 2, p. 253), from Ibn Ṣabbagh Mālik in *al-Fuṣūl al-Muhimma* (p. 11), and from Ṣafūrī in *Nuzhat al-*

Majālis (vol. 2, p. 222), which all quote the following words of the Prophet:

قوله صلى الله عليه و آله وسلم: انا الشجرة، وفاطمة فرعها، وعلى لقاحها، والحسن والحسين ثمرتها، و شيعتنا ورقها، واصل الشجرة فى جنة عدن وسائر ذلك فى سائر الجنة.

"I am the tree [of the Unity of religion], Fātima is its branch, Ali is its grafting, Hasan and Husayn are its fruit, our followers are its leaves, and the roots of the tree are in Paradise, spread out in its varied Gardens."

There is another hadith from Ṭabrānī, through Abū Rāfiʿ and Ibn Asākar, from Imam Ali, in *al-Ṣawāʿiq al-Muḥriqa* (p. 96), *al-Tadhkirah* of Sibṭ Ibn Jawzi (p. 31), the *Majmaʿ al-Zawāʾid* (vol. 9, p. 131), the *Kunūz al-Haqāʾiq* of Munāwī, and in an annotation in *Jāmiʿ al-Ṣaghir*[68] where the Prophet says:

قوله صلى الله عليه و آله وسلم: ياعلىُ انَّ اوَّلَ اربعة يدخلُونَ الجَنَّة انَا وَانتَ وَالحَسَنُ وَالحُسَيْنُ، وَ ذَرارِينا خَلْفَ ظُهُورِنا، وَازْواجُنا خَلْفَ ذَرارِينا وشيعَتُنا عَنْ ايْمانِنا وَعَنْ شَمائِلِنا.

"O Ali, I am the first one of the four to enter Paradise, then you, Hasan and Husayn; then our children follow us,[69] our women behind our children, and finally our Shiʿa on the right and the left of us."

Haythamī in *Majmaʿ al-Zawāʾid* (vol. 9, 172) relates the following from the Prophet:

ايُّهَا النَّاسُ مَنْ ابْغَضَنا اهْلَ البَيْتِ حَشَرَهُ اللهُ يَوْمَ القِيامَةِ يَهُودِيّاً. قَالَ جابِرُبْنُ عَبْدِاللهِ: يارَسولَ اللهِ وَانْ صامَ وَانْ صَلّى؟ قالَ: وَانْ صامَ وَانْ صَلّى وَزَعَمَ انَّهُ مُسْلِمٌ اخْتَجَزَ بِذلِكَ مِن سَفْكِ دَمِهِ وَانْ يُؤَدِّىَ الجِزْيَةَ عَنْ يَدٍ وَهُمْ صاغِرُونَ.

> "O people, whoever has enmity towards us, the Household, God will cause him to manifest as an ape on the Day of Judgement!" Jābir Ibn Abdullah asked: "O Messenger of God, even if he prays and continues to fast?" and the Prophet said: "Yes, even if he prays and fasts, such a man is not really a Muslim. He hides behind his faith as a means of avoiding performing his duties and paying his welfare tax."

There is a hadith in *Tārikh al-Baghdād*[70] quoting the Prophet as saying:

شفاعتی لِامتی من احب اهل بیتی و هم شیعتی.[71]

"Whoever delights in my Household receives my intercession, and such are my Shi'a."

In *al-Manāqib* Khārazmī records through his series of chains what the Prophet said about the Gate of Khaybar to Imam Ali:

وَانَّكَ اوَّلُ داخِلٍ يَدْخُلُ الْجَنَّةَ مِنْ امَّتِي وَشيعَتُكَ عَلى مَنابِرَ مِنْ نُورٍ رواءً مَرْوِيّينَ مُبَيَّضَةً وُجُوهُهُمْ حَوْلي، اشْفَعُ لَهُمْ فَيَكونونَ غَداً فِي الْجَنَّةِ جيراني.

"O Ali, on the day after the Resurrection, you are the first among my nation who enters Paradise, and all your followers climb the pulpit prepared of Light, and they circle around me with their features shining brightly. I intercede for them, and they are to be my neighbors on the days to come."[73]

Sayyid Baḥrānī has mentioned 95 Sunni hadiths and 48 Shi'a ones concerning the virtues of the friends most faithful to Imam Ali and his followers, and refers to the following verse:

لايستوى اصحاب النار و اصحاب الجنة اصحاب الجنة هم الفائزون.

Not equal are the companions of the Fire and the companions of the Garden. The companions of the Garden are successful. (59:20)

Muwaffaq Ibn Ahmad has related through Khārazmī a hadith from Jābir Ibn Abdullah, who said:

قال: كنا عند النبي فاقبل علي بن ابيطالب ـ رضي الله عنه ـ فقال رسول الله صلى الله عليه و آله وسلم: و الذي نفسي بيده ان هذا و شيعته هم الفائزون يوم القيامة.[74]

"We were sitting with the Prophet when Ali Ibn Abī Ṭālib came in, and the Prophet said: 'I swear by God, in Whose control is my soul, that indeed this man and his followers are prosperous.'"

And four similar Shi'a hadiths mention that

الفائزون

in the above verse refers to Ali and his companions.

It is evident that the verse compares Imam Ali and his followers with others. Its importance should not be understated, since it accords with Jābir Ibn Abdullah's having mentioned it in *al-Bayyina*, once in the chapter concerning the Prophet, and again in the chapter *al-Hashr*.

And Ibn Athīr speaks of it as follows:

وفی حدیث علی قال له النبی صلی الله علیه و آله وسلم: «ستقدم علی الله انت وشیعتك راضین مرضیین، ویقدم علیه عدوك غضابا مقمحین. ثم جمع یده الی عنقه یریهم کیف الاقماح». الاقماح رفع الراس وغض البصر، یقال: اقمحه الغل اذا ترك راسه مرفوعا من ضیقه.

The Prophet said to Ali: "Before long, since you are pleased with God and God is satisfied with you, you and your followers will return to Him. And your enemies will return to Him and confront His anger. They will close their eyes in fright and look upward in panic." At that point he placed his hands on his neck and raised his head upward, thus representing the meaning of the Arabic word

اقماح.[75]

Ibn Athīr says that the meaning of

اقماح

is to raise the head while the eyes are closed. It illustrates how someone's head involuntarily turns upward if the neck is tied hard enough.

Elsewhere, in *Rabī' al-Abrār*, Zamakhsharī has said:

یروی عن رسول الله انه قال: یا علی اذا کان یوم القیامة اخذت بحجزة الله تعالی واخذت انت بحجزتی و اخذ ولدك بحجزتك واخذ شیعة ولدك بحجزهم فتری این یؤمر بنا.[76]

"There is a hadith that states that the Messenger of God said: 'O Ali, when the Resurrection is set up, I will rely on God and implore Him, you will refer to me, your children to you, and the followers of your children to your children. Then, you will see how God commands and guides us to Paradise.'"

Concerning Ali's Followers after the Prophet

All the hadiths mentioned so far are about the virtues of the followers of Imam Ali as stated by the Prophet. Many great Sunni scholars and others have recorded them in their books, commentaries, and histories. Our main purpose was to introduce the great Companions of the Prophet and the virtues of the sincere followers of Ali Ibn Abī Ṭālib according to Sunni opinions from their own sources. It can be deduced from these hadiths that at the time of the Prophet, Ali had his own particular followers who followed his good example in religious matters and many other praiseworthy deeds.

Ali had a great love for the Prophet, and his followers emulated his example. They were different from those who had not surrendered properly and who occasionally found fault with the Prophet, even speaking to him harshly, and interpreting certain verses in the Qur'an and statements of the Prophet wrongly, according to their own desires. On many occasions, they thought their own opinions were better than the Messenger's. They would hurt him and interfere in his personal affairs without permission, on many sensitive occasions openly acting against his will. They paid no attention to civility and would fight in his presence. Sometimes they would even show enmity towards him, and tried to defeat him with their own logic.

They raised their voices in front of the Prophet and shouted, drawing the attention of lowly people to come and join them in their behavior. They became furious when heard him talk about Ali. They found merit in the virtues of the Prophet, but thought the sincerity of the Shi'a was a matter of relationship and affection due to superficial, material matters, since they saw that Ali was always with the Prophet. In all difficulties, hardships, and battles, he was his main helper. The Prophet time and again called him his brother, minister, successor, caliph, master, and guardian, and said that he was to have authority over all Muslims. Qur'anic verses were constantly being sent down about him, which the Prophet would announce to the people.

The following hadith relates that the Prophet said:

ما من آية نزلت في القرآن فيها يا ايها الذين آمنوا الا وعلي راسها وامیرها.[77]

"No verse of the Qur'an with

يا ايها الذين آمنوا

has been sent down without Ali Ibn Abī Ṭālib as its crown and master."

Throughout his prophethood the Messenger always spoke of Ali's merits, spiritual status, and eternal station. This was why the jealousy of those who could not tolerate him increased. Their selfishness and ambition made them avoid Imam Ali and consider him insignificant.

The Messenger of God Naming Ali's Followers as the Shi'a

Most of the companions who were obedient and sincere to Imam Ali had no objections or suggestions to make to him. Even if they had selfish or ambitious tendencies, seeing Imam Ali's worship and self-sacrifice was the surest way to humility, and apart from that, the constant praise of him by the Prophet brought them close to him. Their constant companionship with him and assistance of him in his daily life meant that his attributes were reflected in them. They too would pray constantly and sincerely, were ready for *jihād*, and were kind, generous, righteous, and desirous of meeting God. They accepted him as successor to the Prophet as caliph, and since then these followers of Ali were known as the Shi'a. The first to call them such was the Prophet, as is clear from the hadiths related and explained so far, and also in Allāma Ṭabāṭabā'ī's *Shi'a and Islam*, p. 5, in the footnotes, and in *Present in the Islamic World*, vol. 1, p. 188. Thus the name "Shi'a" was established at the time of the Prophet, and Salmān, Abūzar, Miqdād, and Ammār were known by this name.

As explained in detail earlier about the verse of the hadith of the clan, on the first day when the Prophet announced his mission to a group of 40 men including the sons of Abdul-Muṭṭalib, he stated:

ایکم یوازرنی علی ان یکون اخی ووصیی وخلیفتی فیکم؟

"Which of you is going to help me in the affair of prophethood, and be as my brother, my successor, and deputy among the nation?"

No one answered until Ali Ibn Abī Ṭālib stood up, saying:

انا یا رسول الله

"O Messenger of God, I do." The Prophet paid homage, and they both shook hands, and then he said:

ان هذا اخی ووصیی وخلیفتی فیکم فاسمعوا له واطیعوا.[78]

"Indeed, this [Ali] is my brother, my successor and deputy among you, so listen to him and obey him."

Accordingly, Shi'ism does not refer to a particular group separate from Islam. The Shi'a are a people whose deeds, opinions, belief, manners, and spiritual state are based on Islam, and they never transgress the commands of the Prophet, which they regard as the commands of God, according to the verses:

اطیعوا اللہ واطیعوا الرسول (47: 32)

and:

و آیہ وما آتاکم الرسول فخذوہ. (59:7)

They are obedient to the Qur'an and Prophet, who one day announced his prophethood as well the succession and caliphate of Imam Ali.

If these are the facts, then it is reckless to claim that Shi'ism dates back to either the time of the Ṣafavīd kings or that of Āl-Buya, when the caliphate was transferred from the Banī Omayyad to Banī Abbās, the time when the companions of Imam Ali confronted the Khawārij, or when Othman was murdered and his followers were called "the Shi'a of Othman," and Ali's followers were called "the Shi'a of Ali." All such claims are baseless, and make no sense to either the great scholars or even those with a basic understanding of history and the hadiths.

It is narrated from Abdullah Anān Muḥāmī in *al-Jam'īyāt al-Sirryya wa al-Ḥarakat al-Haddāma*, p. 26, that: "There were certain people who believed in the caliphate of Ali Ibn Abī Ṭālib immediately after the demise of the Messenger of God. These people considered him and his children the most suitable for the caliphate." And later on he says: "It is a big mistake to say that the Shi'a were established at the time when the Khawārij separated from Ali's companions, and those who remained with Ali were called the Shi'a." He states: "This is totally wrong, because, as we said, the Shi'a were established immediately after the demise of the Prophet, when they knew that the caliphate should be Ali's."

And in his *al-Tārīkh*, vol. 3, p. 171, Ibn Khaldūn says:

> At the council held after Omar, most of the Companions of the Prophet declared the Shi'ism of Ali Ibn Abī Ṭālib and believed that only he, and no other, deserved the caliphate, and they were sorry when at the Council the caliphate was taken by another. They declared their sorrow and sighed. They were Zubayr, Ammār Ibn Yāsir, Miqdād Ibn Aswad, and others. They were determined in the religion, and did not want to damage the Islamic alliance, but all they could do was sigh and be sorry.[79]

The Names of a Group of the Followers of Ali

Kāshīf al-Qitā said:

> The best of his companions were the Shiᶜa, such as Salmān Fārsi, Abazar Ghifarī, Miqdād, Ammār, Khuzaymat Dhi al-Shahadatayn, Ibn al-Tayahān, Huzayfa al-Yamān, Zubayr, Faḍl Ibn Abbās and his brother, Abdullah Ibn Abbās, Hāshim Ibn Otbat al-Mirqāl, Abū Ayyūb Abṣārī, Abān and Khālid, the two sons of Saᶜīd al-ᶜĀs from the Banī Omayyad, Sayyid al-Qurāʾ Obay Ibn Kaᶜab, and Anas Ibn Ḥārith, who heard him say:
>
> ان ابنی الحسین یقتل فی ارض یقال لها کربلا فمن شهد ذلك منکم فلینصره
>
> "They will kill my son whose name is Husayn at a place called Karbalā, so may any of you who see him help him."

Anas was present at Karbalā and was martyred with Husayn, and in the *Iṣāba*, or *Iṣtīʾāb*, by authentic Sunni writers, one of the Companions of the Prophet speaks of them as the best of the Shiᶜa of Ali Ibn Abī Ṭālib.

It would take a thick volume to record all the reports from the companions testifying to the Shiᶜa, but they have already been recorded elsewhere.

Sayyid Ali Khān, who wrote *Salāfat al-ᶜAṣr*, has a book on this subject called *al-Darajāt al-Rafīʾa fi Tabaqāt al-Shiᶜa*. Another great book in this field is the *Ṭarāz al-Luqat*, which includes sayings. However, among the well-known Shiᶜa companions he has not mentioned the Banī Hāshim such as Ḥamza, Jaᶜfar, and ᶜAqil, and has instead mentioned others who were not of the Banī Hāshim. Nonetheless, he has included others not mentioned so far, such as Othman Ibn Ḥunayf, Sahl Ibn Ḥanif, Abī Saᶜīd Khudrī, Qays Ibn Saᶜd Ibn Obāda, the chief of Anṣār, Burayda, Barā Ibn Mālik, Khabbāb Ibn Aras, Rifāʾat Ibn Mālik Anṣāri, Abī al-Ṭufayl, Āmir Ibn Wāthila, Hind Ibn Abī Hāla, Juᶜdat Ibn Hubayra al-Makhzumi and his mother, Umm Hani, the daughter of Abī Ṭālib, and Bilāl Ibn Ribāh, the muezzin of the Messenger of God. Most of them are among the Shiᶜa of Ali and are mentioned in *al-Ṭabaqāt*. Moreover, as far as can be estimated from the translations of Shiᶜa companions such as *Usd al-Ghāba*, *al-Iṣāba* and *al-Iṣtīʾāb*, there are more than 800 great Companions of the Prophet who were all the Shiᶜa of Imam Ali. One can be sure that more could be found upon further investigation.[80]

There are followers of Ali Ibn Abī Ṭālib such as Aḥnaf Ibn Qays, Suwayd Ibn Qafala, Atīyya Awfī, Hakam Ibn Otayba, Sālim Ibn Abī Jaʿd, Ali Ibn Jaʿd, Ḥasan Ibn Sālih, Saʿīd Ibn Jubayr, Saʿīd Ibn Musayyib, Aṣbagh Ibn Nubāta, Sulaymān Ibn Mehrān Aʿmash, and Yaḥyā Ibn Yaʿmur ʿUdwānī (the author of *al-Hujjāj*), as well as those who founded the Islamic sciences of Arabic grammar, the interpretation of hadiths, jurisprudence, history, philosophy, and poetry. All of the caliphs and ministers of the Shiʿa were great men. Many of them authored scholarly works, and if we were to explain these great men in detail, many thick volumes would be needed. Our father, may God grant him increase, wrote extensively about the Shiʿa who were scholars, commanders, kings, ministers, astronomers, doctors, and so forth, under a total of 30 different categories. He put them in alphabetical order under the title *al-Ḥusūn al-Maniʾa fi Ṭabaqāt al-Shiʿa*, which finally comprised 10 large volumes, but is yet to be proofread and published.[81]

On the Immaculacy and Generosity of the Shiʿa

We should consider why the Shiʿa have so much distinction and the Prophet appreciated them so, since why should some be prosperous and directly go to Paradise without question? Why would the Messenger of God, the Seal of Prophethood, touch the Kaʿba and swear to God before his Companions that only Ali's Shiʿa are the prosperous? Why are intercession, the waters of Kawthar and Tasnim, God's satisfaction, and the eternal happiness of Paradise only for them?

Most of the attributes of the Shiʿa, such as their moral attitudes, compassion, generosity, honesty, forgiveness, patience, faithfulness, sincerity, worship, fasting, *jihād*, alms-giving, and belief in God and His commands, are in the hadiths and have been explained sufficiently. These are all attributes of their leader, Imam Ali. They have been tested in this world, and have patiently endured hardship and difficulty. They have kept their speech moderate, maintained purity, and avoided sin, and their prayers have removed the rust from their hearts and replaced it with divine light.

The Shiʿa are those who have studied the practical lessons of Imam Ali, and will overcome all the hurdles and difficulties of the grave and the interval between death and the Resurrection, when the two angels question them and they see their accounts, since Imam Ali has said:

واخرجوا من الدنيا قلوبكم قبل ان تخرج منها ابدانكم.[82]

"Release your hearts from this world before your bodies are released from it!"

Paradise is for the purified, and will be their dwelling place. They followed Ali without question, as well as fulfilling the commands of the Prophet, even in the most dangerous situations. They accepted all the injunctions of the Qur'an and what the Prophet said concerning Ali and his Household, and then tried to put them into practice irrespective of their own personal desires. Thus, the Shi'a are the perfect example of the station of humanity, the new blossom and ripe fruit in the Garden of Mercy and Justice.

On the other hand, there were some people who did not take the commands of the Prophet seriously, and abandoned him on sensitive occasions. They were neither humbly obedient, selflessly generous, nor patient, and were averse to *jihād*. They were unjust in their speech and insincere in worship, and had no desire to meet God. Above all, they were reluctant to take action, and their stubbornness and aggressiveness caused problems for the Prophet all the time. These are the people who are deserving of the Fire. In this world their souls are stained by evil actions, and in the world to come, the place of recompense, their evil actions are uncovered.

Therefore, even at the time of the Prophet, the separation of the Shi'a was quite natural, since they were pure, obedient, and valiant.

The Weak Among Some Sunnis and the Consequences

There is another group who are like neither of the groups mentioned above. They are neither like the pure and faithful companions of Ali, nor like the evil-doers. From time to time they have united, and they pray, fast, and obey the religious laws, and they do not doubt the Prophet and the Household or join their enemies, but because of their neglect, they pass their lives in an unsure way.

When a fact is revealed to them, they accept it, but unfortunately, because of some kind of faulty education, they sometimes mistake the right for the wrong.

They belong to a weak group who neither enter Paradise at once nor go immediately to Hell, but are taken to be judged according to their previous deeds. They are similar to those fighters at Ṣiffīn who then joined the Khawārij. When they were advised and matters were explained, they repented of their opposition. Like some Muslims who gather at 'Arafāt, Mash'ar, Mina, and the Holy Ka'ba, they

neither have enmity towards the Household, nor accept their guardianship and imamate. Many of their scholars and great men are expert in histories and a large number of hadiths, but do not disclose everything. In any case, most of the Muslims are unfamiliar with their books, and their belief and understanding consist of what is taught by their clergy. It is hoped that these shortcomings will be forgiven, for the Verse of the Weak refers to their condition:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا.

Indeed, as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: "In what were you engaged?" They will say: "We were oppressed in the land." (The angels) will say: "Was not God's earth spacious that you could have migrated therein?" As for such, their habitation will be Hell, evil journey's end; except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way. As for such, it may be that God will pardon them. God is ever Clement, Forgiving. (4:97–99)

Salim Ibn Qays Kūfī relates a hadith in which Imam Ali calls most of the disagreeing people "the weak." He says he heard the Master of the Faithful say: "This nation will be divided into 73 groups; only one of the groups will be in Paradise, and 72 will be in the Fire." Then he explained that those who are rescued include those who have known their rightful Imam, and that they will go straight to Paradise without being questioned. Those who face the accounting, the Scales, the Heights, and the vision of Hell, and are at the mercy of the intercession of the Prophets, angels, and believers, will finally be rescued, and they belong to the other 72 groups. He continues:

فَأَمَّا مَنْ وَحَّدَ اللَّهَ وَآمَنَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَمْ يَعْرِفْ وَلَمْ يَتَأَوَّلْ ضَلَالَةً عَدُوُّنَا وَلَمْ يَنْصِبْ شَيْئًا وَلَمْ يُحِلَّ وَلَمْ يُحَرِّمْ وَاجْتَذَبَ جَمِيعَ مَا لَيْسَ بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأَئِمَّةِ فِيهِ خِلَافٌ فِي أَنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِهِ، وَكَفَّ عَمَّا بَيْنَ الْمُخْتَلِفِينَ مِنَ الْأَئِمَّةِ خِلَافٌ فِي أَنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِهِ أَوْ نَهَى عَنْهُ فَلَمْ يَنْصِبْ شَيْئًا وَلَمْ يُحَلِّلْ وَلَمْ يُحَرِّمْ وَلَا يَعْلَمُ وَرَدَّ عِلْمَ مَا اشْكَلَ عَلَيْهِ إِلَى اللَّهِ فَهَذَا نَاجٍ، وَهَذِهِ الطَّبَقَةُ بَيْنَ الْمُؤْمِنِينَ وَالْمُشْرِكِينَ هُمْ أَعْظَمُ النَّاسِ وَأَجَلُّهُمْ وَهُمْ أَصْحَابُ الْحِسَابِ.[83]

These are they who accept God's Unity and believe in the Prophet, but have not learned of our Guardianship. Nonetheless, they

have not fallen prey to the perversion of our enemies, nor have they enmity towards us; they do not take the lawful for the unlawful, and they have acted upon the things that God has commanded, with no differences among them within the Islamic nations. They have avoided the things that God has prohibited, and they have not made anything lawful according to their own will. They have relied on God regarding that of which they are ignorant, and have not made their own decisions in these matters. Such people can be rescued; there are many among the Muslims and the disbelievers, and God weighs their accounts according to their actions and intentions—they are the companions of the accounting, the Scales, and the Heights.

And when Ashʿath Ibn Qays objected to this, saying:

والله ان كان الامر كما تقول لقد هلكت الامة غيرك وغير شيعتك.

"By God, if it is as you say, then all the nations other than you and your followers will be ruined [and sent to Hell]!"

Imam Ali responded:

انَّ الْحَقَّ وَاللهِ مَعِي يَا ابْنَ قَيْسٍ كَمَا اَقُولُ وَمَا هَلَكَ مِنَ الْاُمَّةِ غَيْرُ النَّاصِبِينَ وَالْمُكَابِرِينَ وَالْجَاحِدِينَ وَ الْمُعَانِدِينَ فَاَمَّا مَنْ تَمَسَّكَ بِالتَّوْحِيدِ وَالْاِقْرَارِ بِمُحَمَّدٍ وَالْاِسْلَامِ وَلَمْ يُخْرِجْ مِنَ الْمِلَّةِ وَلَمْ يُظَاهِرْ عَلَيْنَا الظَّلَمَةَ وَ لَمْ يَنْصِبْ لَنَا الْعَدَاوَةَ وَشَكَّ فِي الْخِلَافَةِ وَلَمْ يَعْرِفْ اَهْلَهَا وَوُلَاتَهَا وَلَمْ يَعْرِفْ لَنَا وِلَايَةً وَلَمْ يَنْصِبْ لَنَا عَدَاوَةً فَاِنَّ ذٰلِكَ مُسْلِمٌ مُسْتَضْعَفٌ يُرْجَى لَهُ رَحْمَةُ اللهِ، وَيُتَخَوَّفُ عَلَيْهِ ذُنُوبُهُ.[84]

> O son of Qays! By God, I am right in what I have already said. None of the nation dies except the enemies, the haughty, the obstinate, and the rejecters. However, those who have taken refuge in the Unity of God, have confessed to Islam and Muhammad, have not forsaken the nation of Islam or become our enemies, but have doubted our rightful caliphate and Guardianship without rising against us, all these are the weak among the Muslims, and God's mercy must be requested for them, for their error must be feared.

Also, in a letter to Muʿāwīyah, Imam Ali mentions why he did not rise up after the demise of the Prophet, stating that the Prophet instructed him:

وَاعْلَمْ اَنَّكَ اِنْ لَمْ تَكُفَّ يَدَكَ وَتَحْقِنْ دَمَكَ اِذَا لَمْ تَجِدْ اَعْوَانًا تَخَوَّفْتُ عَلَيْكَ اَنْ يَرْجِعَ النَّاسُ اِلَى عِبَادَةِ الْاَصْنَامِ وَالْجُحُودِ بِمَا فِي رَسُولُ اللهِ، فَاسْتَظْهِرْ عَلَيْهِمْ بِالْحُجَّةِ عَلَيْهِمْ وَدَعْهُمْ لِيَهْلِكَ النَّاصِبُونَ لَكَ وَالْبَاغُونَ

عَلَيْكَ وَيَسْلَمُ الْعَامَّةُ وَالْخَاصَّةُ، فَاذَا وَجَدْتَ يَوْماً أَعْوَاناً عَلَى اقَامَةِ كِتَابِ اللهِ وَالسُّنَّةِ قَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ فَأَمَّا يَهْلِكُ مِنَ الْأُمَّةِ مَنْ نَصَبَ لَكَ وَلِأَحَدٍ مِنْ أَوْصِيَائِكَ وَعَادَى وَجَحَدَ وَدَانَ بِخِلَافِ مَا أَنْتُمْ عَلَيْهِ.[85]

Know that after my death, if you do not find enough friends and followers to rise up [against the enemies] and preserve your life, then I fear lest the people return to idolatry and reject my prophethood. Make them an ultimatum, and then leave them alone to perish; let the aggressors die and your friends be safe. However, if you find sincere friends and helpers, then fight the enemy according to the meaning of the Qur'an, as I fought for its revelation [that is, fight for its inner meaning as I fought for its substance]. Only those die who oppose you as enemies and reject you or your successors to follow other than what you follow.

Salim Ibn Qays says:

When I collected the hadiths for my manuscript, I went to Medina at the time of Imam Sajjād, Zayn al-Ābīdīn Ali Ibn Husayn, and read them to him for three successive days, and he confirmed them all. Then I said to the Imam: "O your Grace, may I be your sacrifice! My breast shrinks under the weight of the meaning of these hadiths, for some of them tell of enmity towards the Prophet, even among the Immigrants, the Supporters, and the Sunni, except for your sincere followers and the Household."

The Imam responded:

يَا أَخَا عَبْدِ الْقَيْسِ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ مَثَلَ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ، وَكَمَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ؟ قُلْتُ: نَعَمْ. إِلَى أَنْ قَالَ عَلَيْهِ السَّلَامُ: وَلَيْسَ هَذَا الْحَدِيثُ وَحْدَهُ يَقْطَعُ جَمِيعَ مَا أَظَلَّكَ وَعُظْمَ فِي صَدْرِكَ مِنْ تِلْكَ الْأَحَادِيثِ الْحَدِيثَ

O brother Qays! Have you not heard that the Prophet said: "The exemplary among my people are like the Ark of Noah; whoever was with Noah was saved and the others were lost. And consider the Children of Israel and the Gate of Ḥiṭṭah, for whoever passed through it, his sins were forgiven.

I answered: "Yes, I have heard," and he said: "Is this hadith alone not clear enough for you to be free of all your worries over other hadiths?"

This hadith tells us that whoever has love and affection for the Household is like those who embarked upon the Ark of Noah, and will be surely saved, whereas the adversaries will drown. It has the same meaning as when Imam Ali speaks of the Sunni as "the weak."

Sayyid Hāshim Baḥrānī relates through the Shi'a from Abū Ḥamzeh Thūmāli, from Imam Muhammad Bāqir, from Jābir Ibn Abdullah Anṣāri, who said that on his deathbed the Prophet said to Fātima:

> "O my beloved daughter, upon my father and mother, send someone to bring your husband to me." Then Fātima told Hasan: "Go to your father and say: "My grandfather wants to see you." Hasan fetched his grandfather, who came to Ali as Fātima sat close to him, saying:
>
> واکرباه لحزنک یا رسول الله...
>
> "O sadness and sorrow! Where are you [O people] to see what has happened to my father?" Then the Prophet said: "From now on, there is no sadness or sorrow for your father. It is not right to cry and mourn and scratch at one's face. It is not right to say, 'Woe is me,' but say the words of Ibrāhīm's son at the death of his father:
>
> تدمع العین و قد یوجع القلب و لا نقول ما یسخط الرب، و انا بک یا ابراهیم لمحزونون، و لو عاش ابراهیم لکان نبیا.
>
> Tears run and fall from eyes,
> The hearts ache and break;
> I say no word to anger God,
> But, O Ibrāhīm, I am sad in your absence.
> If Ibrāhīm were alive he would surely be a prophet."

Then the Prophet said: "O Ali, come nearer to me; bring your ear close to my mouth." Ali did so, and the Prophet said: "O my brother, do you recall in God's Book the words:

ان الذین آمنوا و عملوا الصالحات اولئک هم خیر البریة؟ قال: بلی یا رسول الله

Those who are the most honourable in the presence of God"?

Ali said: "Yes, O Prophet."

The Prophet continued: "It is for you and your followers. They will come to the gathering place of souls with shining faces, all of them happy with delight. And do you recall the words in God's Book:

ان الذين كفروا من اهل الكتاب والمشركين فى نار جهنم خالدين فيها اولئك هم شر البرية ؟

He answered: "Yes, O Messenger of God," and the Prophet said: "Those are your enemies and the followers of your enemies. They will appear with gloomy faces on the Day of Resurrection, dry and parched. They are the people of adversity, tormented with the torment of the disbelievers and hypocrites—the first are you and your followers, and these last are your enemies and their followers."[87]

Lessons Thirty-Six and Thirty-Seven

A Commentary on the Verse

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Whoso obeys God and the messenger are with those to whom God has shown favour, of the Prophets, the sincere, the martyrs and the righteous. The best of company are they. (4:69)

LESSONS THIRTY-SIX AND THIRTY-SEVEN

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

وَمَن يُطِعِ اللهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

Whoso obeys God and the messenger are with those to whom God has shown favour, of the Prophets, the sincere, the martyrs and the righteous. The best of company are they. (4:69)

We can understand from this verse that obedience to God and the Prophet is a special kind of sacred spiritual unity. This is because the spirit of obedience is surrender to what is worthy of obedience, and obedience is stronger the higher the status of that which is worthy of obedience. If the act of obedience increases indefinitely, then the one worthy of obedience has no determination. In this case, being annihilated in the spirit of the one worthy of obedience consists of a kind of spiritual unity, because there is no before or after with respect to spiritual unity. Within the limitations of time in the passing world, one travels with positive servitude towards the Most High and the meeting with Oneness. One's fellow-travelers are like-minded, and there is a kind of sincerity and real unity between them, and positive attributes pass from one to the next.

The Prophet Abraham said:

فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ.

...whoso follows me, he verily is of me, and whoso disobeys me, still You are Forgiving, Merciful. (14:36)

This unity is due to the obedience through which, according to the words of Abraham, the subject is known to be of the same quality

of Abraham. It springs from spiritual surrender, and if this were not the case, there would be a difference between the two individuals, and the relationship would be unfruitful.

At the time of Noah, the deluge spread everywhere and the water rose over the mountains, but Noah's son stubbornly refused to board the ark and was nearly drowning. Noah called upon his Lord, saying:

وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ
قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ

"My Lord, my son is of my family, and surely Your promise is the Truth and You are the Most Just of Judges." He said: "O Noah, he is indeed not of your family, for he is of evil conduct, so ask not of Me that whereof you have no knowledge; I admonish you lest you be among the ignorant. (11:45–46)

As the son of Noah did not agree spiritually with his father, and they had only the natural connection of father and son, God told Noah to disown him.

In many hadiths it is explained how the followers of the Imams are formed of the same substance, that they have been created from the remainder of the clay from which the Imams were made. Many hadiths tell of how the Imams will be our companions and of the same station as their followers.

There is a hadith from Jābir Ibn Abdullah Anṣārī in *Jāmiʾ al-Akhbār* that states:

سَمِعْتُ رَسُولَ اللهِ صلّى الله عليه و آله وسلّم يَقُولُ: انَّ اللهَ تعالى خَلَقَنِي وَخَلَقَ عَلِيّاً وَفاطِمَةَ والْحَسَنَ و الْحُسَيْنَ وَالأئمّة عليهم السّلام مِنْ نُورٍ، فَصَيَّرَ ذلِكَ النُّورَ عَصَرَةً فَخَرَجَ مِنْهُ شيعَتُنا فَسَبَّحْنا وَسَبَّحُوا، وَقَدَّسْنا وَقَدَّسُوا، وَهَلَّلْنا فَهَلَّلُوا، وَوَحَّدْنا فَوَحَّدُوا.[88]

I heard the Prophet say: "God has created me and Ali Ibn Abī Ṭālib, Fātima, Hasan, Husayn and the Imams from a certain Light. He compressed the Light and made our followers from it. Then, we praised God, and so did our followers, and we sanctified God, and our followers sanctified Him. We recited

لا اله الا الله

and called upon the Unity of God, and our Shiʿa also declared: 'There is no god except God.' And we praised the Greatness of God, and our followers too praised His Greatness."

This hadith clearly shows that there is a certain kind of agreement between the souls of the Shi'a and those of the Imams and the Prophet, and that the mold of their nature mirrors that of the Prophet and the Imams. Therefore, it would be useful to discover what constitutes the pure souls of the Shi'a and the nature of their spiritual privilege.

Signs and Attributes of the Followers of the Household

There is a hadith from Ṣadūq in the *Biḥār al-Anwār* reporting that Imam Mūsā Ibn Ja'far said:

انما شیعتنا من شیعنا، واتبع آثارنا، واقتدی باعمالنا.[89]

"Indeed, our followers are those who follow in our footsteps and emulate our good example and actions."

There is also a hadith in the *Qurb al-Isnād* of Ḥimyarī where Imam Ja'far Ṣādiq states:

امتحنوا شیعتنا عند مواقیت الصلاة کیف محافظتهم علیها، والی اسرارنا کیف حفظهم لها عند عدونا، و الی اموالهم کیف مواساتهم لاخوانهم فیها.[90]

"See how our Shi'a are attentive to the time of prayer. And see how they protect our secret from adversaries, and how they share their property with their religious brothers."

In his manuscript, Kāfī relates through his chains that Jābir Ibn Yazīd Ju'fī was addressed by Imam Bāqir as follows:

قالَ لی: یا جابِرُ أیَکتَفی مَن یَتَحَلُ التَّشَیُّعَ انْ یَقُولَ یُحِبُّنا اهلَ البَیتِ؟ فَوَاللهِ ما شیعَتُنا الّا مَن اتَّقَی اللهَ وَاطاعَهُ وَما کانُوا یُعرَفُونَ الّا بالتَّواضُعِ وَالتَّخَشُّعِ وَالاماناةِ وَکَثرَةِ ذِکرِ اللهِ وَالصَّلاةِ وَالصَّومِ وَالبِرِّ بِالوالِدَینِ وَالتَّعَهُّدِ لِلجیرانِ مِنَ الفُقَراءِ وَاهلِ المَسکَنَةِ وَالغارِمینَ وَالایتامِ وَصِدقِ الحَدیثِ وَتِلاوَةِ القُرآنِ وَکَفِّ الألسُنِ عَنِ النّاسِ الّا مِن خَیرٍ وَکانُوا امناءَ عَشایِرِهِم فِی الاشیاءِ

قالَ جابِرٌ: قُلتُ: یَا ابنَ رَسُولِ اللهِ ما نَعرِفُ الیَومَ احداً بِهذِهِ الصِّفَةِ!

فَقالَ علیه السلام: یا جابِرُ لا تَذهَبَنَّ بِکَ المَذاهِبُ، حَسبُ الرَّجُلِ انْ یَقُولَ احِبُّ عَلِیّاً وَاتَوَلّاهُ ثُمَّ لا یَکُونُ مَعَ ذلِکَ فَعّالاً؟ فَلَو قالَ: انّی احِبُّ رَسُولَ اللهِ فَرَسُولُ اللهِ خَیرٌ مِن عَلِیٍّ ـ ثُمَّ لا یَتَّبِعُ سیرَتَهُ وَلا یَعمَلُ بِسُنَّتِهِ ما نَفَعَهُ حُبُّهُ ایّاهُ شَیئاً، فَاتَّقُوا اللهَ وَاعمَلُوا لِما عِندَ اللهِ، لَیسَ بَینَ اللهِ وَبَینَ احَدٍ قَرابَةٌ، احَبُّ

الْعِبادِ إِلَى اللهِ عَزَّ وَجَلَّ أَتْقاهُمْ وَأَعْمَلُهُمْ بِطاعَتِهِ، يا جابِرُ فَوَاللهِ ما يُتَقَرَّبُ إِلَى اللهِ تَبارَكَ وَتَعالَى إِلّا بِالطّاعَةِ، وَما مَعَنا بَراءَةٌ مِنَ النّارِ وَلا عَلَى اللهِ لِأَحَدٍ مِنْ حُجَّةٍ، مَنْ كانَ لِلّهِ مُطيعاً فَهُوَ لَنا وَلِيٌّ، وَمَنْ كانَ لِلّهِ عاصِياً فَهُوَ لَنا عَدُوٌّ، لا تُنالُ وِلايَتُنا إِلّا بِالْعَمَلِ وَالْوَرَعِ.[92]

Imam Bāqir told me: "O Jābir, is it enough for the Shiʿa to claim that he has affection for us? By God, they are not our Shiʿa who are heedless of God, but who obey Him. Our Shiʿa can be recognized by their humility and trustworthiness, by their remembrance of God, their fasting, prayer, generosity to their parents, concern and care for orphans and the poor, almsgiving, truthfulness, recitation of the Qurʾan, control of their tongues, justice, and reliability towards all people."

I said: "O son of the Prophet, nowadays we know no one who is as you say."

Then the Imam said:

> Let not different opinions and religious beliefs disturb your mind and cause you to doubt. Is it enough for a man to say that he loves Ali and accepts his Guardianship, but fails to carry out his commands? And if someone were to say that he loves the Prophet—since the Prophet surely takes priority over Ali—but does not act according to the laws and traditions of the Prophet, his love is of no benefit to him. Therefore, fear God and fulfil His commands. Not just anyone has a relationship with God, and the most beloved people in the sight of God are the most pious and active. O Jābir, no one draws near to God other than through obedience to His commands. We have no power or authority to save one from the Fire, for no one has authority before God. Whoever is obedient to God is our friend, and he who sins is our enemy. And no one has our Guardianship but those who do good and forsake evil.

There is a hadith in Shaykh Ṭūsī's *Amālī*, where through his chains he reports that Sulaymān Ibn Mihrān said:

قالَ: دَخَلْتُ عَلَى الصّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ وَعِنْدَهُ نَفَرٌ مِنَ الشّيعَةِ وَهُوَ يَقُولُ: مَعاشِرَ الشّيعَةِ كُونُوا لَنا زَيْناً وَلا تَكُونُوا عَلَيْنا شَيْناً، قُولُوا لِلنّاسِ حُسْناً وَاحْفَظُوا أَلْسِنَتَكُمْ وَكُفُّوها عَنِ الْفُضُولِ وَقُبْحِ الْقَوْلِ.[93]

Sulaymān Ibn Aʿmash said that he went to Imam Jaʿfar Ibn Muhammad Imam Ṣādiq. There were some of the Shiʿa with him and he was telling them:

O my Shi'a! May your good deeds always be ornaments that others may praise and that propel them closer to us. Be not a cause of ill-repute so that others may not take us as bad teachers and forsake the religion of God. Avoid idle speech and revealing secrets, and do not be aggressive towards others or use inappropriate words against them.

And in the *Mishkāt* he relates through his chains that:

دَخَلْتُ عَلَى اَبِي عَبْدِ اللهِ عليه السّلام فَذَكَرْتُ الشِّيعَةَ فَقَالَ: يَا مِهْزَمُ اَنَّمَا الشِّيعَةُ مَنْ لا يَعْدُو سَمْعَهُ صَوْتَهُ، وَلا شَحْنَهُ بَدَنَهُ، وَلا يُحِبُّ لَنَا مُبْغِضاً، وَلا يُبْغِضُ لَنَا مُحِبّاً، وَلا يُجَالِسُ لَنَا غَالِياً، وَلا يُهِرُّ هَرِيرَ الْكَلْبِ، وَلا يَطْمَعُ طَمَعَ الْغُرَابِ، وَلا يَسْأَلُ النَّاسَ وَاِنْ مَاتَ جُوعاً، اَلْمُتَنَحِّي عَنِ النَّاسِ، اَلْحَيِيُّ مِنْهُمْ، وَاِنِ اخْتَلَفَتْ بِهِمُ الدَّارُ لَمْ تَخْتَلِفْ اَقَاوِيلُهُمْ، اِنْ غَابُوا لَمْ يُفْتَقَدُوا، وَاِنْ حَضَرُوا لَمْ يُؤْنَهُ بِهِمْ، وَاِنْ خَطَبُوا لَمْ يُزَوَّجُوا، يَخْرُجُونَ مِنَ الدُّنْيَا وَحَوَائِجُهُمْ فِي صُدُورِهِمْ، اِنْ لَقُوا مُؤْمِناً اَكْرَمُوهُ، وَاِنْ لَقُوا كَافِراً هَجَرُوهُ، وَاِنْ اَتَاهُمْ ذُو حَاجَةٍ رَحِمُوهُ، وَفِي اَمْوَالِهِمْ يَتَوَاسَوْنَ. ثُمَّ قَالَ: يَا مِهْزَمُ قَالَ جَدِّي رَسُولُ اللهِ صلّى الله عليه وآله وسلّم لِعَلِيِّ رِضْوَانُ اللهِ عَلَيْهِ: يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ اَنَّهُ يُحِبُّنِي وَلا يُحِبُّكَ، اَنَا مَدِينَةُ الْعِلْمِ وَاَنْتَ الْبَابُ، وَمِنْ اَيْنَ تُؤْتَى الْمَدِينَةَ اِلاّ مِنْ بَابِهَا.[95]

I went to Imam Ja'far Ṣādiq and the discussion turned to the Shi'a, and he said:

O Mihrān, the Shi'a is he who always lowers his voice when speaking and never utters harsh words; he does not take our enemies as his friends or our friends as his enemies. And he should not sit with those who raise their voices, barking like dogs, or be greedy and accumulate things. He should not demand anything from others even if he is starving to death, and should avoid ignorance and worldly people. The Shi'a should speak the same wherever they live, and should be peaceful, avoiding fuss and quarrels, so that no one notices whether they are present or absent. People do not cooperate with them when they want to marry. They pass away with their needs buried in their chests. When they meet a believing person they respect him, and when they come across a disbeliever they ignore him. If the needy come to them they show generosity, and share their belongings equally among the believers.

Then the Imam said: "O Mihrān, my great grandfather, the Messenger of God, told Ali Ibn Abī Ṭālib: 'O Ali, he lies who says he loves me when he does not love you. I am the city of knowledge and you are its gate, and how can one enter the city without entering the gate?'"

With slight variations he mentions the same hadith from Kāfī's book.[96]

And through his chains from Mufaḍḍal, he relates from Kāfī that:

قال قال ابو عبد الله عليه السلام: اياك والسفلة فانما شيعة على من عف بطنه وفرجه، واشتد جهاده، و عمل لخالقه، ورجا ثوابه، وخاف عقابه، فاذا رايت اولئك فاولئك شيعة جعفر.[97]

Mufaḍḍal said:

> Imam Ṣādiq told me: "Do not keep company with mean people. The follower of Ali is he who does not over-indulge, but gives relief. He struggles in the cause of God, and is hopeful of His reward and fearful of His chastisement. Therefore, if you come across people with these attributes, then know that they are the followers of Jaʿfar Ibn Muhammad."

In his *Amālī*, Shaykh Ṭūsī relates a hadith from Haythama that Imam Riḍā and Imam Muhammad Bāqir said:

ابلغ شيعتنا انا لا نغني عن الله شيئا، وابلغ شيعتنا انه لا ينال ما عند الله الا بالعمل، وابلغ شيعتنا ان اعظم الناس حسرة يوم القيامة من وصف عدلا ثم خالفه الى غيره، وابلغ شيعتنا انهم اذا قاموا بما امروا انهم هم الفائزون يوم القيامة.[98]

> Announce to our followers that we cannot release you from obedience of God and still bring you within our mercy, and let them know that the stations that are with God cannot be reached except through good deeds. And let our followers know that the most regretful in the Hereafter are those who have preached justice and good deeds while not acting accordingly, but have done otherwise. And let them know that they will be prosperous on the Day of Resurrection if they do what we have commanded them to do.

And Kāfī relates through his chains from Ali Ibn al-Husayn that there is a hadith as follows:

وددت والله اني افتديت خصلتين في الشيعة لنا ببعض لحم ساعدي: النزق وقلة الكتمان.[99]

"Imam Sajjād said: 'By God, I would be pleased to see two ugly traits leave our followers: one is excessive levity and the other is the

betrayal of secrets. For that I would sacrifice a piece of the flesh from my arm.'"

This reflects how in the Age of Ignorance a slave would gladly offer something of his own in exchange for his release, but that if he had nothing with which to redeem himself, he would give a piece of his flesh or bone in exchange for his life.

The Imam continued: "These two traits are so unpleasant to me and harmful to our followers."

And through Kāfī's chains there is a hadith quoting 'Amr Ibn Abī Miqdām as saying:

قال: سمعت اباعبدالله عليه السلام يقول خَرَجْتُ انَا وَابِي حَتّى اذا كُنّا بَيْنَ القَبْرِ وَالْمِنْبَرِ اذا هُوَ بِاناسٍ مِنَ الشّيعَةِ فَسَلَّمَ عَلَيْهِم ثُمَّ قالَ: انّي وَاللهِ لَاحِبُّ رِياحَكُم وَارْواحَكُم فَاعينوني عَلى ذٰلِكَ بِوَرَعٍ وَاجْتِهادٍ، وَ اعْلَمُوا انَّ وِلايَتَنا لا تُنالُ الّا بِالْوَرَعِ وَالْاجْتِهادِ، مَنِ ائْتَمَّ مِنْكُم بِعَبْدٍ فَلْيَعْمَلْ بِعَمَلِهِ، انْتُمْ شيعَةُ اللهِ وَانْتُمْ انْصارُ اللهِ وَانْتُمُ السّابِقُونَ الْاَوَّلُونَ وَالسّابِقُونَ الْآخِرُونَ وَالسّابِقُونَ فِي الدُّنْيا السّابِقُونَ فِي الْآخِرَةِ، قَدْ ضَمِنّا لَكُمُ الْجَنَّةَ بِضَمانِ اللهِ عَزَّوَجَلَّ وَضَمانِ رَسُولِ اللهِ، وَاللهِ ما عَلى دَرَجَةِ الْجَنَّةِ اكْرَمُ ارْواحاً مِنْكُم، فَتَنافَسُوا فِي فَضائِلِ الدَّرَجاتِ، انْتُمُ الطَّيِّبُونَ وَنِساؤُكُمُ الطَّيِّباتُ، كُلُّ مُؤْمِنَةٍ حَوْراءُ عَيْناءُ، وَكُلُّ مُؤْمِنٍ صِدّيقٌ، وَلَقَدْ قالَ امِيرُ الْمُؤْمِنينَ لِقَنْبَرٍ: يا قَنْبَرُ ابْشِرْ وَبَشِّرْ وَاسْتَبْشِرْ فَوَاللهِ لَقَدْ ماتَ رَسُولُ اللهِ وَهُوَ عَلى امَّتِهِ ساخِطٌ الّا الشّيعَةَ الا وَانَّ لِكُلِّ شَيْءٍ عِزّاً وَعِزُّ الْاِسْلامِ الشّيعَةُ، الا وَانَّ لِكُلِّ شَيْءٍ دِعامَةً وَدِعامَةُ الْاِسْلامِ الشّيعَةُ، الا وَانَّ لِكُلِّ شَيْءٍ ذِرْوَةً وَذِرْوَةُ الْاِسْلامِ الشّيعَةُ، الا وَانَّ لِكُلِّ شَيْءٍ سَيِّداً وَسَيِّدُ الْمَجالِسِ مَجالِسُ الشّيعَةِ، الا وَانَّ لِكُلِّ شَيْءٍ شَرَفاً وَشَرَفُ الْاِسْلامِ الشّيعَةُ، الا وَانَّ لِكُلِّ شَيْءٍ اماماً وَامامُ الْاَرْضِ ارْضٌ تُسَمّى الشّيعَةَ.[100]

I heard Imam Ṣādiq say:

> My father and I left home for the Mosque of the Prophet, and we saw a group of people gathering between the pulpit and the tomb. My father greeted them and said:
>
> > By God, I love the fragrance of your souls and your struggle pleases me. Know that our Guardianship reaches man only through struggle. If anyone follows a man, he must behave in like manner. You are the followers of God, the helpers of God, the first [to embrace Islam] and the last. You are the foremost in this world and in the Paradise of the Hereafter. We assure Paradise for you through the assurance of God and His Prophet. By God, no soul deserves Paradise more than you, so

strive to surpass others in good deeds and win the prize. You and your wives are the pure; every believing woman is an angel of beauty with wide, shining eyes, and every believing man is a friend in this nation.

In addition, Ali told Qanbar:

Let this be glad tidings, happiness, and good cheer to you, that when the Prophet passed away he was displeased with all nations other than the Shi'a. Know that for everything there is an ideal, and the ideal of Islam is the Shi'a; and everything has a pillar and support, and the support of Islam is the Shi'a; for everything there is a summit and the summit of Islam is the Shi'a; everyone has a master, and the master assembly is the assembly of the Shi'a; everything has its own distinction, and the distinction of Islam is the Shi'a; and everything has a leader, and the leader on the earth is the Shi'a.

And in his *Khisāl*, Ṣadūq relates through his chains from Abū Miqdām, that Imam Muhammad Bāqir said:

يا ابا المقدام انما شيعة علي الشاحبون الناحلون الذابلون، ذابلة شفاههم، خميصة بطونهم، متغيره الوانهم، مصفره وجوههم، اذا جهنم الليل اتخذوا الارض فراشا، واستقبلوا الارض بجباههم، كثير سجودهم، كثير دموعهم، كثير دعاؤهم، كثير بكاؤهم، يفرح الناس وهم محزونون.[101]

O Abū Miqdām, in fact, the case is so, our followers are those whose features look pale, and are weak and thin from lengthy fasting and prayer. They have lost the freshness and cheerfulness from their faces; their lips are dried from lengthy recitations. Their stomachs are empty, they look pale, and the freshness has faded away from their features. When the night falls and everywhere is dark, they use the ground as a carpet, by putting their forehead on the ground they prostrate in front of the Only Beloved. Their prostrations are many; tears flow down from their cheeks. Their supplications are long, and so is their weeping. Many people pass the night in joyfulness, cheerfulness, and ignorance, but [because of not achieving their goal and not meeting their Lord] they have their own sorrows and worries in their hearts.

There is a hadith in the *Amālī* of Shaykh Ṭūsī and the *Irshād* of Mufīd stating:

رُوِیَ أَنَّ امیرَ الْمُؤمنینَ علیه السّلام خَرَجَ ذاتَ لَیْلَةٍ مِنَ الْمَسْجِدِ وَکانَتْ لَیْلَةً قَمْراءَ فَأَمَّ الْجَبّانَةَ وَلَحِقَهُ جَماعَةٌ یَقْفُونَ اثَرَهُ، فَوَقَفَ عَلَیْهِمْ ثُمَّ قالَ: ما انْتُمْ؟ قالُوا: شیعَتُکَ یا امیرَ الْمُؤمنینَ، فَتَفَرَّسَ فی وُجُوهِهِمْ ثُمَّ قالَ: فَمالی لا اری عَلَیْکُمْ سیماءَ الشّیعَةِ؟ قالُوا: وَما سیماءُ الشّیعَةِ یا امیرَ الْمُؤمنینَ؟ قالَ: صُفْرُ الْوُجُوهِ مِنَ السَّهَرِ، عُمْشُ الْعُیُونِ مِنَ الْبُکاءِ، حُدْبُ الظُّهورِ مِنَ الْقِیامِ، خُمْصُ الْبُطُونِ مِنَ الصِّیامِ، ذُبْلُ الشِّفاهِ مِنَ الدُّعاءِ، عَلَیْهِمْ غَبَرَةُ الْخاشِعینَ.[102]

One night Imam Ali left the mosque for Jabbāna, some way off. It was a bright night, and a group of people followed him and caught up with him. He stopped and asked: "Who are you?" and they answered: "We are of your Shiʿa, O Master of the Faithful." Ali cast a piercing look at them, saying: "Then, why do I not see the signs of the Shiʿa on your features?" They asked: "O Master of the Faithful, what are the signs?" and he replied: "Their faces are pale from constant wakefulness and prayer, and the signs of weeping are clear; their backs are bent through bowing to pray; their stomachs have shrunk from fasting; their lips are dry from many supplications; and their faces are covered with the dust of abasement."

In his book of *The Attributes of the Shiʿa*, Shaykh Ṣadūq quotes his father saying that Imam Jaʿfar Ṣādiq stated:

قالَ: کانَ عَلِیُّ بْنُ الْحُسَیْنِ قاعِداً فی بَیْتِهِ اذْ قَرَعَ قَوْمٌ عَلَیْهِمُ الْبابَ فَقالَ: یا جارِیَةُ انْظُری مَنْ بِالْبابِ؟ فَقالُوا: قَوْمٌ مِنْ شیعَتِکَ، فَوَثَبَ عَجِلاً حَتّی کادَ انْ یَقَعَ فَلَمّا فَتَحَ الْبابَ وَنَظَرَ الَیْهِمْ رَجَعَ فَقالَ: کَذِبُوا فَاَیْنَ السِّمَتُ فِی الْوُجُوهِ، اَیْنَ اثَرُ الْعِبادَةِ، اَیْنَ سیماءُ السُّجُودِ؟ انَّما شیعَتُنا یُعْرَفُونَ بِعِبادَتِهِمْ وَشَعَثِهِمْ، قَدْ قَرَحَتِ الْعِبادَةُ مِنْهُمُ الآنافَ وَدَثَرَتِ الْجِباهَ وَالْمَساجِدَ، خُمْصُ الْبُطُونِ، ذُبْلُ الشِّفاهِ، قَدْ هَیَّجَتِ الْعِبادَةُ وُجُوهَهُمْ، وَاخْلَقَ سَهَرُ اللَّیالی وَقَطَعَ الْهَواجِرُ جُثَثَهُمْ، الْمُسَبِّحُونَ اذا سَکَتَ النّاسُ، وَالْمُصَلُّونَ اذا نامَ النّاسُ، وَالْمَحْزُونُونَ اذا فَرِحَ النّاسُ.[103]

Imam Zain al-Ābidīn was sitting in his room when some people suddenly knocked at the door. He said to his servant: "O my child, see who is at the door." In the meantime, the people called out: "We are a group of your Shiʿa." The Imam was in such a hurry to open the door that he almost fell down. After opening the door, he quickly returned, saying:

> Those people are lying, for there is no sign of the Shiʿa on their features. Where are the signs of worship and obedience? Our Shiʿa are known by their prayer and its effects on the faces. Through

many prostrations and much weeping their noses are sore, their faces have lost their freshness, and their foreheads have lost their natural shape. Their stomachs have shrunk and stick to their backs, their lips are lifeless, much worship has changed their faces, and much fasting and wandering about to make their livelihoods have ruined their health. They are always busy praising God while others sit idle; they pray while others lie asleep in warm beds, and they are sorrowful while others are happy.

It is related in the *Discussions* of Shaykh Ṭabarsī that Imam Hasan Askarī said:

قَدِمَ جَمَاعَةٌ فَاسْتَأْذَنُوا عَلَى الرِّضَا عليه السلام وَقَالُوا: نَحْنُ مِنْ شِيعَةِ عَلِيٍّ عليه السلام فَمَنَعَهُمْ إِيَّاهُ ثُمَّ دَخَلُوا، قَالَ لَهُمْ: مَا يَحْكُمُ أَنْتُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عليه السلام الْحَسَنُ وَالْحُسَيْنُ وَسَلْمَانُ وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَعَمَّارٌ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الَّذِينَ لَمْ يُخَالِفُوا شَيْئًا مِنْ أَوَامِرِهِ.[104]

Some people went to Imam Riḍā and said they were followers of Ali, but the Imam would not receive them for several days. He said: "Do not claim you are Ali's Shiʿa. The followers of the Master of the Faithful are Hasan, Husayn, Salmān, Abūzar, Miqdād, Ammār, and Muhammad Ibn Abī Bakr, none of whom have broken his commands."

This hadith is explained in detail in *The Imam's Commentary*. And Majlisī, in a section on the Shiʿa, writes that Imam Abī Muhammad al-Ḥasan al-Askarī spoke as follows:

After Maʿmūn had entrusted the Guardianship to Imam Riḍā, a servant came to Imam Riḍā saying: "A group of people are standing behind the door asking to enter the house, and they claim that they are of the followers of Ali." The Imam responded: "I am busy now, so do not let them enter the house." They came back the next day and repeated their previous demand. This time also the Imam refused to let them in. After that, they kept coming every day, but the Imam turned them away each time. They did so for two months, until they became discouraged about the prospect of meeting the Imam, and at last they told the doorkeeper: "Tell your master that we are the followers of your father Ali Ibn Abī Ṭālib, and that now the adversaries are teasing us for not being allowed to meet him. We are ready to return, but, because of people's gossip, we cannot live in this town any more; we cannot tolerate their verbal blows."

This time, the Imam told the servant to let them in. They entered the house and greeted the Imam, but he neither replied to their greeting nor

let them sit, and they stood in the corner of the room. They said: "O son of the Prophet, what is this unfaithfulness you have against us? After so long a time avoiding us, we have lost the respect of the people!"

Then the Imam said: "Remember God's words:

وما اصابكم من مصيبة فبما كسبت ايديكم ويعفو عن كثير.

Whatever misfortune befalls you is what your right hands have earned, yet He forgives much (42:30). In this matter I have followed the command of God, the Prophet, Imam Ali, and the Imams after him, and that is why I rebuked you." They said: "But why, O Master?" And the Imam replied:

> It is because you claimed that you were of the followers of Ali Ibn Abī Ṭālib , but woe on you! The Shi'a of Imam Ali are Hasan, Husayn, Abūzar, Salmān, Miqdād, Ammār, and Muhammad Ibn Abī Bakr. Indeed, they are followers who never opposed his commands, and they did nothing to disturb him. Now, you say you are of the Shi'a, but you err in much of your duty and behavior. There are many shortcomings in your duties and you hesitate to recognize the most important rights of your religious brothers. You follow those whom you should not follow, and you do not dissimulate where you should dissimulate. If you said you were the friends of the Master of the Faithful, the friends of his friends, and the enemies of his enemies, I would not reject you, but would permit you to enter the house. However, you claim high status and dignity for yourselves. You should know that if your words differ from your actions you will ruin yourselves, unless God in His mercy forgives you and overlooks your sins.

Then the others said: "O the son of the Prophet, we beseech God to forgive our claim and we repent, but what we have to say is what our master Imam Riḍā has taught. We are among your friends, the friends of your friends, and the enemies of your enemies."

The Imam then said:

مرحبا بكم يا اخواني واهل ودي، ارتفعوا، ارتفعوا، ارتفعوا، فما زال يرفعهم حتى الصقهم بنفسه

Well spoken! Now you are welcome, my brothers. O people of affection and friendship, rise and come to me." The Imam invited them closer and let them sit next to him. He then asked the servant: "How many times did you turn them away from the house?" and the servant answered: "60 times." The Imam said:

> Now go to them 60 times and return, and each time greet them and remember me to him. By their repentance they have erased all their sin concerning their great claim, and now they deserve to be

praised, because they are of our followers and friends. So ask of their condition and their families; give them gifts and resolve their difficulties.[105]

There is a hadith in the book of *The Attributes of the Shi'a* of Ṣadūq in which he relates through his chains that Abū al-Abbās Dīnvarī heard the following from Muhammad Ibn Hanafiya:

After the Battle of Jamal, when Imam Ali entered Basra, Aḥnaf Ibn Qays prepared some food and sent someone to invite the Imam and his companions. Imam Ali arrived and said: "Call my companions to come here." A group who appeared like dried water-skins humbly approached, and Aḥnaf Ibn Qays asked: "O Master of the Faithful, what has happened to them? Is it because of hunger or the frenzy of battle that they have become so?" and the Imam said:

It is not so, Aḥnaf. God has chosen certain people to turn away from this world and to maintain servitude as if they have witnessed the Resurrection and the Hereafter beforehand. In this way they prepare their souls to face difficulties for the sake of God. And when they think of the Day of the Gathering when they stand in the presence of God, they imagine they have passed the blazing fire and all creatures set out to gather towards God. All the records of the deeds they have done are opened in front of their eyes, and their souls almost melt away and their hearts leap out and fly off. Their minds burst into flame as they approach God. Like distressed lovers in the dark of night they mourn and pray, and fear of what their souls have revealed to them. Thus in this world they pass their lives with lean and withered bodies and sorrowful hearts, hot faces, parched lips, and empty stomachs stuck to their backs, so that one thinks they are drunk. Humble prostration in the middle of the night before their Creator has taken its toll on their health. They have purified their intentions and actions for the sake of God. In the meantime, they have preserved their existence for more prayer and worship. They can be seen in the midst of the night when everyone is asleep, when voices have died and the world is silent, and the birds repose in their nests.

افَاَمِنَ اَهْلُ الْقُرٰى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّهُمْ نَائِمُوْنَ: كما قال سبحانه

So because of this great state on the Day of Resurrection, he rises and stands to pray in fear, with tears running down his cheeks. Sometimes through remembrance and praise, and sometimes weeping at the altar of worship and moaning, in the midst of the dark night he weeps. O Aḥnaf, if you could see how they stand up to pray and how their backs bend after a while. When they recite a

part of a chapter or more, suddenly they weep, cry, and wail, their hearts burning as if flames rose from their throats. When they wail, one would think that fiery chains have settled on their necks. When you come across them during the day, you will see them quite peaceful, walking gently and calmly, and speaking politely with the people. When they pass by something onerous or hear idle talk, they generously ignore it and pass by. They stop their feet from going to indecent places, and they refrain from speaking ill of worthy people, and they have deafened their ears to nonsense. They have closed their eyes to the sight of evil, and journey toward the Shine of God, the boundary of Peace wherein he who enters is immune to doubt and sorrow.

Then the Imam told Aḥnaf of their station in Paradise and certain aspects thereof, saying:

O Aḥnaf, if you forget what I have told you and do not practice accordingly, you will wear black, fiery clothing on the Day of Resurrection; you will pass from torture to a drink of molten metal, which they will pour in your throat, boiling and bitter! O Aḥnaf, many are they who will direly suffer on the Day of Resurrection, and many faces will be blasted and cut into pieces! O Aḥnaf, if only you could see how downcast and pensive they move downward to the Fire and then climb the mounts of Hell with fire lashing them from every corner! Intense flames will encircle them, and fiery snakes and scorpions will gather on their bodies. If you could see the Herald call out to the people in Paradise: "O blessed dwellers of Paradise, with garments and ornaments of wonder, live on in Paradise everlasting, for there is no more death for you." But the people of Hell will become hopeless, and the doors of mercy and blessing will shut for them, with all means of release cut off. At that cruel moment, the old will cry out, "O woe is us!" the young will cry out, "O misery!" and women will shout, "O ruin!" The veil spread over their ugly affairs will tear apart, and on that Day many souls will be engulfed in Hell and imprisoned. How many hardships might engulf you and become your clothing after you have left behind the best of garments, having drunk the cool, pure water and eaten the delicious food of this world? Now the scorching cloth burns every hair on your body to ashes. The eyes with which you beheld your beloved in the world will be torn from their sockets. These terrible things are what God has arranged for the sinners, and those pleasing things are what He has prepared for the pious.[106]

Yet because of their sincerity in worship, the Shiʿa discover a certain light in their hearts, by means of which they have a

comprehension of things that the Sunni find impossible to understand.

In the *Tafsīr al-Ayyāshī* there is a hadith where Imam Ṣādiq says:

انما شیعتنا اصحاب الاربعة الاعین عین فی الراس و عین فی القلب، الا و الخلائق کلهم کذلك، الا ان الله فتح ابصارکم و اعمی ابصارهم.[107]

"Our followers are watchful—as if they have four eyes instead of two, two eyes in their heads and two more in their hearts. Know that all people are, however, the same, but God has activated the eyes of the heart in you, the Shiʿa, while He has left the eyes of the heart in others blind."

And there is a hadith from Imam Ṣādiq in the *Maḥāsin* of Barqī stating:

ان لکل شئی جوهرا و جوهر ولد آدم محمد صلی الله علیه و آله وسلم و نحن و شیعتنا.[108]

"There is certain essence for everything, and the essence of the Children of Adam is Muhammad—that is, us and our Shiʿa."

There is a hadith from Imam Ṣādiq in the *Maḥāsin* of Fuḍayl Ibn Yasār, who was one of the Shiʿa narrators of the Imam, stating:

انتم و الله نور فی ظلمات الارض.

"By God, you are Light on the surface of the land."

And also there is a hadith in the *Maḥāsin* of Ali Ibn Abdul Aziz quoting Imam Ṣādiq as saying:

وَاللهِ اِنِّی لَاُحِبُّ رِیحَکُمْ وَاَرْوَاحَکُمْ وَرُؤْیَتَکُمْ وَزِیَارَتَکُمْ، وَاِنِّی لَعَلٰی دِینِ اللهِ وَدِینِ مَلَائِکَتِهِ فَاَعِینُوا عَلٰی ذٰلِکَ بِوَرَعٍ، اَنَا فِی الْمَدِینَةِ بِمَنْزِلَةِ الشَّعِیرَةِ الْقَلْقَلُ حَتّٰی اَرٰی الرَّجُلَ مِنْکُمْ فَاَسْتَرِیحَ اِلَیْهِ.[109]

> By God, I like the smell of you, I like the souls of you, I like your meeting. I am indeed in the religion of God and the religion of the angels of God. O you the followers! Help me in this religion. I am all alone in Medina; like a grain of barley separated from its ear, I walk about Medina to see one of you; then, by meeting any of you, I get relief.

Abū Ḥamza Thūmāli supplies through his chains in *Kanz al-Fawāʾid* a hadith from a male relative of his, Yaḥyā Ibn Umm Ṭawīl, from Nawf Bukālī, who said:

I was in dire need of meeting Imam Ali, so to find someone to accompany me, I asked Jundab Ibn Zuhayr, Rabi' Ibn Khuthaym, and his nephew, Hammām Ibn Ubādat Ibn Khuthaym, who was one of the companions of Barānis.

We all set out to visit Imam Ali, confident that we would meet him. It happened that we approached the Imam when he was about to go to the mosque to pray. We followed him, and on the way we encountered some fat men who were busy joking and talking nonsense, but when Ali drew closer to them, they all stood up and saluted him. The Imam gently replied, and then asked: "Who are you?" They said: "O Master of the Faithful, we are a group of your followers." The Imam praised them, and asked: "Then, why do I not see the signs of Shi'a on your features? I do not see the signs of the Household on your faces." In shame, the group of men could not answer him.

Nawf Bukālī continues:

Jundab Ibn Zuhayr and Rabi' Ibn Khuthaym turned to Imam Ali, saying: "O Master of the Faithful, what are the signs of the Shi'a?" and the Imam simply told them: "Feel shame before God and do good deeds, for God, the Most High, is with those who are pious and practice generosity."

Hammām Ibn 'Ibāda, who was a believing and persevering man, said: "I swear, and beg of you by God, Who created you, the respected Household, Who chose you for Himself and bestowed His infinite mercy and blessings upon you, placing you above all others, explain for us the attributes of your Shi'a."

Imam Ali said: "O Hammām, do not swear! I will explain all these attributes to you." Then he took Hammām by the hand and entered the mosque. He made two units of prayer, and then sat. He turned to us, and all the people in the mosque gathered around. After praising God and invoking blessings upon the Prophet, he said the following:

> Now, indeed God, the Lofty and Glorified in His Names, created His creatures and made worship of Him incumbent upon them. He divided His blessings and provisions among them and gave each one a certain place in this world. He did all this without any need of help, for neither the worship of the worshiper nor the sin of the sinner affect Him...

Nawf goes on as follows:

The Master of the Faithful rested his hand on Hammām's shoulder and said:

> O Hammām, let any of the Shi'a who asks of the Household, whom God has purified and made immaculate, let him know that they are the most acquainted with God. They know God well and act upon His commands. They are the foremost in virtue, their words are true, they are of gentle appearance, their clothes are plain and their behavior is mild...

And Imam Ali went on enumerating their attributes in detail. He also explained their spiritual state, their nature, and their secret witnessing. Then he said:

اولئك عمال الله و مطايا امره و طاعته و سرج ارضه و بريته، اولئك شيعتنا و احبتنا و منا و معنا، الا هاه شوقا اليهم.

"They are God's obedient agents and the bearers of His commands, and the illuminating Light of His creatures on the earth. Such are the Shi'a and God's affection for us, for they are of us and among us. O how anxious I am to meet them!"

Then Hammām suddenly cried out and collapsed. They tried to bring him round, but his soul had flown away like a bird from its nest. May God's blessing be upon him.

His uncle, Rabī' Ibn Khuthaym, began to weep, and said: "O Master of the Faithful, how fiercely your sermon affected my nephew! I wish I had received such precedence and were in his place!" Imam Ali said: "Fluent speech finds its way thus. By God, I was worried over his condition and felt he might die through hearing this sermon!"

Someone then asked: "O Master of the Faithful, then why did your sermon not produce such an effect on yourself?" and Imam Ali replied: "Woe on you! There is an appointed time for everyone that none may violate, and that is the reason. Be quiet and never speak thus, for it is evident that Satan made you do so."

On the evening of that day, we all joined Ali in prayer by Hammām's body.

Yaḥyā Ibn Umm Ṭawīl, who related this hadith, stated the following:

> One day I went to Rabī' Ibn Khuthaym and told him what Nawf had told me before. After hearing what I had to say, Rabī' cried so much that he nearly died, but then he said: "Whatever my brother Nawf has said is right. Ali's sermon and what later befell Hammām happened in my

presence. I was in a state of delight that was turned to darkness, but it brought light into my life."[110]

There is also a hadith in the *Amālī* of Shaykh Ṭūsī where Nawf Bukālī says:

قال: قال لي عَلِيٌّ عليه السلام: يانَوْفُ خُلِقْنا مِنْ طينَة طَيِبَة وَخُلِقَ شيعَتُنا مِنْ طينَتِنا، فَاذا كانَ يَوْمُ القِيامَة الْحَقُوا بِنا. قالَ نَوْفٌ: فَقُلْتُ: صِفْ لي شيعَتَكَ يا اميرَ الْمُؤمنينَ، فَبَكى لِذِكْرى شيعَتِهِ، وَقالَ: يانَوْفُ شيعَتي وَاللهِ الْحُكَماءُ الْعُلَماءُ بِاللهِ وَدينِهِ الْعامِلُونَ بِطاعَتِهِ وَاوامِرِه.[111]

Ali Ibn Abī Tālib told me: "O Nawf, we are created in a mold of purity, and our Shi'a are created from our nature, and when the Day of Resurrection comes they will join us." I said: "O Master of the Faithful, explain for us the attributes of the Shi'a." When the Imam heard the word "Shi'a," he cried, remembering their condition, and said: "O Nawf, by God, my Shi'a are commanders and have knowledge of God and His religion; they are the fulfillers of God's commands and obedient in worship..."

In the *Ḥilliyat al Awliyā* (vol. 1, p. 86), Abū Na'īm Isfahani says:

حدَّثنا أحمدُ بنُ عليِّ بن محمّد، عن... عَنْ مُجاهِدٍ قالَ: شِيعَةُ عَلِيٍّ الْحُكَماءُ الْعُلَماءُ، الذُّبَّلُ الشِّفاءُ، الأخيارُ الَّذينَ يُعْرَفُونَ بِالرُّهْبانِيَّةِ مِنْ اثَرِ الْعِبادَة

He also says:

حَدَّثَنا مُحَمَّدُ بنُ عَمْرو بْنِ سلم، عن... عن عَلِيُّ بْنِ الْحُسَيْنِ قالَ: شِيعَتُنا الذُّبَّلُ الشِّفاءُ، وَالْامامُ مِنّا مَنْ دَعا الَى اللهِ

In Rawḍa's book and Ibn Shāzān's *Faḍā'il*, Abdullah Ibn Abī Awf relates that the Prophet said:

When God created His friend Abraham, He removed the veils of the secrets from his sight. Abraham looked up at God's firmament and saw a Light, and asked: "O Lord, what is this Light?" and God said: "This is Muhammad, My chosen one."

Then Abraham asked: "O Lord, what is that other Light I see to the right?" And God said: "That is Ali, the helper of my religion."

Then Abraham asked: "O Lord, then what is that Light next to those two Lights?" and God said: "O Abraham, that is Fātima, who takes her place

after her father and her husband, and she will preserve all her lovers from the Fire of God's Anger."

Abraham said: "I see another Light behind these three," and he was told: "O Abraham, those are Hasan and Husayn, who are stationed behind their father, mother, and grandfather." Abraham said: "O Lord, I still see nine other Lights placed about those five, so what are they?"

And God said: "O Abraham, they are the Immaculate Imams who are the offspring of those Lights."

Then Abraham asked: "O Lord, by what names are they known in the world?" and God said: "O Abraham, the first is Ali Ibn al-Husayn, then Muhammad the son of Ali, Jaʿfar the son of Muhammad, Mūsā the son of Jaʿfar, Ali the son of Mūsā, Muhammad the son of Ali, Ali the son of Muhammad, Hasan the son of Ali, and Muhammad the son of Hasan, the Everlasting Mahdi."

Abraham said: "O Lord, I see many other lights about these Lights, the number of which only You can count," and God said: "O Abraham, those are the Shiʿa, the lovers of these Lights." Abraham asked: "O Lord, by what names and attributes are they known?" and God replied: "They are known by their 51 units of prayer each day, their saying *In the name of God, the Most Compassionate and Merciful* aloud in prayer, their raising of their hands before they bow, their giving of thanks when they prostrate, and by their wearing of a ring on a finger of the right hand."

Then Abraham said: "O Lord, make me also one of the Shiʿa and the lovers," and God said: "We have assigned you thus!" Then God revealed this verse concerning him:

وان من شیعته لابراهیم اذ جاء ربه بقلب سلیم.(37:83–84)[112]

Muḥaddith Qumī has reported that both his shaykh in the *Mustadrak* and Ibn Shāzān in the *Ghaybat* have good explanations of Muafaḍḍal Ibn Omar's saying: "It was related to us that when Abraham felt his death approaching, he spoke of this episode to his companions. Then he fell in prostration and passed away."[113]

There is also a hadith in Kāfī's book, transmitted through his own chains from Abī Yaḥiā Kukab al-Dam, stating that Imam Jaʿfar Ṣādiq said:

قالَ: انَّ حَوارِيَّ عيسى كانُوا شيعَتَهُ، وأن شيعَتَنا حَوارِيُّونا، وَما كانَ حَوارِيُّ عيسى بِاَطْوَعَ لَهُ مِنْ حَوارِيِّنا لَنا، وَانَّما قالَ عيسى لِلْحَوارِيِّينَ: مَنْ انصارِي الَى اللهِ؟ قالَ الْحَوارِيُّونَ: نَحْنُ انصارُ اللهِ، فَلا وَاللهِ ما نَصَرُوهُ مِنَ الْيَهُودِ وَلا قاتَلُوهُمْ دُونَهُ، وَشيعَتُنا وَاللهِ لَمْ يَزالُوا مُنْذُ قَبَضَ اللهُ عَزَّ ذِكْرُهُ رَسُولَهُ صلّى الله عليه و آله وسلّم يَنْصُرُونَنا وَيُقاتِلُونَ دُونَنا وَيُحَرَّقُونَ وَيَعَذَّبُونَ وَيُشَرَّدُونَ فِي الْبُلْدانِ، جَزاهُمُ اللهُ عَنّا خَيْراً.[114]

The disciples of Jesus, the son of Mary, followed him, and those who follow us are our disciples. Our followers obey our commands just as the followers of Jesus obey his. Jesus asked them: "Who are my followers in the way of God?" and they answered: "We indeed are God's helpers."

But, by God, they could not save him from the Jews, and the Jews did not fight to save him. Yet, by God, since the passing of the Prophet, our followers have been helping us, and have drawn their swords to protect us. They have been scorched in the flames, been tortured with harsh chastisement, and have wandered in the towns and the cities. May God bestow upon them goodness and benevolence for our sake!

Lessons Thirty-Eight and Thirty-Nine

A Commentary on the Verse

من يطع الرسول فقد اطاع الله

Whoso obeys the messenger obeys God (4:80)

LESSONS THIRTY-EIGHT AND THIRTY-NINE

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

من يطع الرسول لاطاع الله

Whoso obeys the messenger obeys God (4:80).

This is because the Prophet is the Messenger of God and an intermediary between God and His creatures. Obedience to God is through His representative, and obedience to His representative is through his deputy. Just as obedience to a sultan devolves to his successor, obedience to God is though His Messenger.

Among all the groups and different tribes of Islam only the Shi'a obey God, because they obey His Prophet. But the other religions have their own interpretations, and consequently their opinions and actions differ from the commands of God and His Prophet, and even their thoughts and decisions interfere with their opinions and actions.

After the demise of the Prophet, the Shi'a took direction from Ali and the Household. They abandoned contrary opinions from the start, and became the people of certainty. Hence, there were two contrary views. The Shi'a followed the Household and the Sunnis followed the two Shaykhs and their subsequent successors.

The Shi'a opinion is that following in the manner and traditions of the two Shaykhs is not authorized anywhere in the Qur'an or in the traditions of the Prophet, whereas the leadership of the Household is clearly set out in many testimonies and Qur'anic commentaries. Following the Household was also upheld by the Prophet. That the Prophet spoke of "the right community" is in keeping with this. Therefore, the Shi'a are in fact this community, and they eschew falsity and innovation.

However, the Sunni decision was to follow the Companions of the Prophet, whom they honor and respect and whose instructions

they obey. The reason is that after the death of the Prophet, the majority of the Sunni had no interest in the Household and followed the consensus of the Companions. But only the *rāfiḍī* abandons the traditions of the Prophet and the companions of Ali, thereby causing a rift within Islam by choosing a particular creed.[115]

The Shi'a believe in the rightness of God, His Prophet, His Book, and the creation of the heavens and the earth:

وما خلقنا السماء والارض وما بينهما باطلا ذلك ظن الذين كفروا فويل للذين كفروا من النار.

And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve from the Fire. (38:27)

Therefore, the Prophet's aim was to form a righteous community. A religion that is based on truth and righteousness is completely different from one that is not.

This righteous assembly came under the leadership of the successors to the Prophet and the Household, the rightful Shi'a of Imam Ali who tolerated hardship, but even while having no means of livelihood remained steadfast and did not gravitate to falsehood.

Although the Prophet Abraham was only a man, because of his great soul and deep belief, God mentions him as a nation in the Qur'an:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ.

Indeed, Abraham was a nation obedient to God, by nature upright, and he was not of the idolaters. (16:120)

Therefore, the purpose of the assembly or community is that the people should follow what is right, even if they are a minority. As Ṣadūq has said:

اهل الجماعة اهل الحق وان قلّوا

وقد روى عن النبي صلى الله عليه و آله وسلم انه قال: المؤمن حجة، والمؤمن وحده جماعة.[116]

"The people of the Assembly are right, even if they are a minority."

And it is related that the Prophet stated: "A solitary believer is as a proof of God for the creatures of God, and one believer alone is a whole nation."

Therefore, the meaning of joining the community that the Prophet recommended refers to the right community, and only the Shi'a have taken this into consideration, whereas the Sunnis have overlooked it.

In addition, the Shi'a say that the term *sunnah* means to act according to what the Prophet said and did. Therefore, the word "Sunni" indicates those who act according to the Prophet's instructions. However, only the Shi'a follow the Prophet and his Household. Contrary to his constant advice and warnings, the generality shunned the traditions of the Prophet and turned away. Therefore, it is the Shi'a who follow these laws and traditions, whereas the Sunnis do not.

But those who relate the title of *rāfiḍī* to the Shi'a are quite right, although they give it another meaning. They say that after the death of the Prophet, the Shi'a denied the companions who were taught according to his instructions, and abandoned his laws and traditions. The Shi'a say that they respected the companions and still do, but not all of them, because according to certain Qur'anic verses they were not all alike. There were hypocrites among them, and respect for them is only due if they follow the commands of the Prophet. However, if they do otherwise, then should they be still respected and obeyed?

The Shi'a say that they did away with the false *sunnah* and innovation, avoiding those who were wrong and joining with those who were right. This turning away is due to their nobility, with which they are pleased, for the correct meaning of *rāfiḍī* has been altered and ascribed to them because of a misunderstanding.

In Ahmad Ibn Muhammad Ibn Khālid Barqī's *Maḥāsin*, Utayba relates that Imam Ṣādiq said:

قال: والله لنعم الاسم الذى منحكم الله مادمتم تاخذون بقولنا ولا تكذبون علينا.[117]

"By God, the title of *rāfiḍī* is a very good name, and God has favored you with it. But it depends upon your obeying what we say and not spreading falsehoods against us."

It is also related in the *Maḥāsin* concerning Imam Muhammad Bāqir:

من الرافضة وهو منى، قالها ثلاثا.[118]

"The Imam said: 'I am from the *rāfiḍī*, and the *rāfiḍī* are from me.' He repeated this three times."

Also in the *Maḥāsin* is the following from Abū Baṣīr:

قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام جُعِلْتُ فِدَاكَ اسْمٌ سُمِّينَا بِهِ اسْتَحَلَّتْ بِهِ الْوُلَاةُ دِمَاءَنَا وَأَمْوَالَنَا وَعَذَابَنَا، قَالَ: وَمَا هُوَ قَالَ: الرَّافِضَةُ، فَقَالَ أَبُو جَعْفَرٍ عليه السلام: إِنَّ سَبْعِينَ رَجُلًا مِنْ عَسْكَرِ فِرْعَوْنَ رَفَضُوا فِرْعَوْنَ فَأَتَوْا مُوسَى عليه السلام فَلَمْ يَكُنْ فِي قَوْمِ مُوسَى أَحَدٌ أَشَدَّ اجْتِهَاداً وَأَشَدَّ حُبّاً لِهَارُونَ مِنْهُمْ فَسَمَّاهُمْ قَوْمُ مُوسَى الرَّافِضَةَ، فَأَوْحَى اللهُ تَعَالَى إِلَى مُوسَى عليه السلام: إِنْ أَثْبِتْ لَهُمْ هَذَا الِاسْمَ فِي التَّوْرَاةِ فَإِنِّي نَحَلْتُهُمْ، وَذَلِكَ اسْمٌ قَدْ نَحَلَكُمُوهُ اللهُ.[119]

I said to Imam Muhammad Bāqir: "May I be your sacrifice! They have given us a name, due to which the kings and governors allow the people to shed our blood and consider it lawful to torture us as they like."

The Imam asked: "What is that name?" and I answered: "It is *rāfiḍa*."

The Imam said:

> Seventy men abandoned Pharaoh's army and left the ways of Pharaoh behind and joined Moses. They became so obedient to Moses and had such love for Aaron, his brother and successor, and were so eager for the religion of God, that there were no others in the tribe of Moses like them. The tribe of Moses called them *rāfiḍa*, and God told Moses: "Keep this name for them, for I have given it to them." O Abū Baṣīr, this is the name with which God has honored you.

A similar hadith is related in the *Kāfī* of Abū Baṣīr and explained in detail.[120]

And there is a hadith about a commentary by Imam Ḥasan Askarī as follows:

One day they told Imam Ṣādiq:

> Once, Ammār Dohnī went to Ibn Abī Laylā, the judge of Kūfa, to bear witness. The judge said: "O Ammār, we know you are a *rāfiḍī*, and we do not accept your witnessing." All of a sudden, Ammār stood up, trembling with tears. Ibn Abī Laylā said: "O Ammār, you are a man of knowledge and know many hadiths, and if it is unpleasing to you to be called *rāfiḍī*, then show your disdain." Ammār said: "But you have misunderstood. My attitude is not as you think. I lamented for your condition, not my own. At first, my tears were because you gave me a noble title that I do not deserve. You thought I was a *rāfiḍī*, so woe on you!"

He continued:

> The first people who were called *rāfiḍī* were the magicians who watched the miracles of Moses and his stick and then believed in him. They followed him, abandoned the rules of Pharaoh and surrendered to their forthcoming problems. Pharaoh called them *rāfiḍī* because they cast away his customs and creeds. So the *rāfiḍa* is the one who throws away whatever is unpleasing to God, and he practices whatever God has commanded. How can this be found in the world?

Ammār said:

> The reason for my tears was that I could not bear that noble title, and even worse, even imagine that I deserve it, for God is aware of what is in my heart, and takes me to task by asking: "O Ammār, do you really reject what is false? Do you worship Me that you may bear this title?" Even if He is indulgent, He will decrease me; if He is not indulgent, He will chastise me, unless He forgives me for the sake of the Guardians. However, my tears for you are because you invented a great lie and gave me a title I do not deserve. I felt sorry for you having given the best of titles to the worst of creatures, for how would you bear the chastisement for such a deed?

When Imam Ṣādiq heard this, he said: "If Ammār had committed oceans of sins, by speaking thus before the unjust judge all his sins were erased. His words increased his degree in the presence of God so much that every grain of it is as an ocean."

What has been said so far proves that the title *rāfiḍī* is the best choice for the Shiᶜa, although the Sunnis give it a bad meaning. The word "Shiᶜa" means obedience, that is, to follow and obey.

Ibn Athīr explains in his dictionary that the word "Shiᶜa" denotes one person or many, and both masculine and feminine. This word has become an abstract noun for those who consider themselves under the Guardianship of Ali and his descendants. Therefore, if someone is described as a Shiᶜa, it is clearly understood that he is a follower of the Household. And the religion of the Shiᶜa refers to such a person.

Differences Between the Shiᶜa and the Sunnis on Principles

The Shiᶜa disagree with the Sunnis on certain principles. The Sunnis have chosen to believe in and follow the two Shaykhs. Although they apparently accept the Book of God and the rules and traditions of the Prophet, they mostly refer to the instructions of the two Shaykhs, to

which are added the Book and the traditions. After the council set up by Omar, Abd al-Raḥmān ᶜAwf asked Ali: "Do you accept my allegiance to you on the condition that you follow the Book of God, the laws and traditions of the Prophet, and the ways of the two Shaykhs?"

Imam Ali replied: "I only follow the Book of God and the rules and traditions of the Prophet."

Hence, Abd al-Raḥmān ᶜAwf subsequently did not give his allegiance to Imam Ali, but turned to Othman, saying: "Do you accept my allegiance to you on the condition that you follow the Book of God, the laws and traditions of the Prophet, and the ways of the two Shaykhs?"

Othman answered that he would, so he gave him his allegiance and chose him as the caliph.

The Shiᶜa do not consider the companions to be beyond reproach, and therefore do not follow them.

Abū Bakr expected the Prophet to choose him as leader of the People of Paradise, but the Prophet clearly rejected him by saying: "Because of the events that will happen after me, I cannot consider you as leader of the People of Paradise."

How then could he be regarded as immaculate, so that people would act according to his decisions?

It is related in the section on *jihād* in the *Muwaṭṭa'* of Mālik that:

عَنْ مالِكٍ، عَنْ اَبِي النَّضْرِ مَوْلَى عُمَرَبْنِ عُبَيْدِاللهِ اَنَّهُ بَلَغَهُ اَنَّ رَسُولَ اللهِ صلّى الله عليه و آله وسلّم قالَ لِشُهَداءِ اُحُدٍ: هؤُلاءِ اَشْهَدُ عَلَيْهِمْ. قالَ اَبُوبَكْرٍ الصِّدّيقُ: اَلَسْنا يارَسُولَ اللهِ اِخْوانَهُمْ؟ اَسْلَمْنا كَما اَسْلَمُوا وَجاهَدْنا كَما جاهَدُوا، قالَ رَسُولُ اللهِ صلّى الله عليه و آله وسلّم: بَلى وَلكِنْ لا اَدْرى ما تُحْدِثُونَ بَعْدى. فَبَكى اَبُوبَكْرٍ ثُمَّ بَكى ثُمَّ قالَ: اَإِنّا لَكائِنُونَ بَعْدَكَ؟[121]

Mālik relates through his chains from Omar Ibn Ubaydallah that he had gathered that the Prophet had said of the Martyrs of Uḥud: "These are the ones whom I believe to be the People of Paradise." Abū Bakr had then asked: "O Messenger of God, are we not their brothers, as we embraced Islam as they embraced it, and went to the holy war (*jihād*) as they did?" (That is, are we not the People of Paradise just as they are?)

The Prophet said: "Yes, you embraced Islam and went on the holy war, but I did not say what is going to happen after me."

On hearing this Abū Bakr burst into tears, and then asked: "O Messenger of God, are we going to live after you?"

Similarly, Omar considered himself a law-maker and acted according to his decisions. He considered lawful most of what the Prophet had considered unlawful, introducing changes to the traditions of the Prophet, so who should follow him? Nevertheless, both the Shi'a and the Sunnis have related that the Prophet said:

ايها الناس والله ما من شيء يقربكم من الجنة ويباعدكم من النار الا وقد امرتكم به، وما من شيء يقربكم من النار ويباعدكم من الجنة الا وقد نهيتكم عنه.[122]

"O people, nothing brings you closer to Paradise and away from the Fire than that which I have commanded, and nothing brings you closer to the Fire and away from Paradise than what I prohibited."

And also:

حلال محمد حلال الى يوم القيامة وحرام محمد حرام الى يوم القيامة

"Muhammad's lawful things are permitted until the Day of Resurrection, and his unlawful things are unlawful until the Last Day."

Allāma Amīnī[123] and Allāma Ṭabāṭabā'ī[124] say:

اخرج الطبري في المستبين عن عمر انه قال: ثلاث كن على عهد رسول الله صلى الله عليه وآله وسلم انا محرمهن ومعاقب عليهن: متعة الحج، ومتعة النساء، وحي على خير العمل في الاذان.

Ṭabarī, through his series of chains, in the book of *al-Mustabin*, relates that Omar said: "There used to be three lawful things in the time of the Prophet, but I consider them unlawful and ban them, and whoever follows them I will severely punish. They are temporary marriage on the *ḥajj* pilgrimage, other temporary marriages, and calling

حي على خير العمل

in the call for prayer."

Ṭabarī also relates through his chains, as well as Omrān Ibn Sa'wa in his *History*, that Omrān said:

> I set up the dawn prayer with Omar, and he recited a whole verse of Subḥān.[125]
>
> There was to follow another verse, but he stood up and changed his mind. I also stood up with him. Then he asked me if I had any needs. I said: "Yes, I have a need." He said: "Then come with me." I went with

him, and when we entered the house he sat on a bare couch. I told him: "I have come here to advise you." He said: "Well, you are the adviser from dawn to dusk!" I said: "Your people find four faults with you."

At that moment, he moved his short whip and rested one end of it on his thigh and his chin on the other, and said: "Tell me what you have to say."

I said: "Your people say that you have banned the lesser pilgrimage [*umrah*] in certain months, while the Prophet did not do so; thus the lesser pilgrimage is lawful [in those months]."

He asked: "Is it lawful? If in the months of the lesser pilgrimage people make the *ḥajj*, and consider it enough to go to Mīqāt, then their proceeding will be only the lesser pilgrimage, and their *ḥajj* will be unfulfilled. However, the *ḥajj* pilgrimage is a beauty and a benefit from the benefits of God, so I have done correctly in my command."

وَلَوْ أَنَّهُمُ اعْتَمَرُوا فِي أَشْهُرِ الْحَجِّ رَأَوْهَا مُجْزِيَةً مِنْ حَجِّهِمْ فَكَانَتْ قَائِمَةً قَوْبِ عَامِهَا فَقَرَعَ حَجُّهُمْ وَهُوَ بَهَاءٌ مِنْ بَهَاءِ اللهِ، وَقَدْ أَصَبْتُ.[126]

I said: "But the people say that you banned [temporary] marriages permitted by God, and that before they would enjoy it just with a piece of food, and that after three times on different occasions they would part with them."[127]

He said:

> The Prophet allowed a temporary marriage in times of urgency, but then the people grew in wealth and understanding, and since then I cannot remember anyone doing so. But even now, there are those who want to marry a woman with a piece of food and after three times divorce her to separate with her forever. Concerning temporary marriage, I have done well with my edict.

I said: "And you have commanded that if a female slave becomes pregnant by her master and gives birth to a child, then she should immediately be freed, even if her master has not freed her."

He said:

أَلْحَقْتُ حُرْمَةً بِحُرْمَةٍ وَمَا أَرَدْتُ إِلَّا الْخَيْرَ وَاسْتَغْفِرُ اللهَ.[128]

"Because of my respect for the natural freedom of a child, I have respect for his mother and commanded her freedom, and in this I had a good intention."

I said: "The nation complains that you are making them run in fear." On hearing what I said, Omar rolled his whip tightly, ran his hand along it from one end to the other, and then said:

اَنَا زَمِيلُ مُحَمَّدٍ وَكَانَ زَامِلَهُ فِي غَزْوَةِ قَرْقَرَةِ الْكُدْرِ فَوَاللهِ اِنِّي لَأَرْتَعُ فَأَشْبَعُ، وَأَسْقِي فَأَرْوِي، وَأَهْزُ اللَّقُوتَ، وَأَزْجُرُ الْعَرُوضَ، وَأَذُبُّ قَذَرِي، وَأَسُوقُ خَطْوِي، وَأَضُمُّ الْعَنُودَ، وَأَحْنِي الْقَطُوفَ، وَأَكْثِرُ الزَّجْرَ، وَأَقِلُّ الضَّرْبَ، وَأَشْهَرُ الْعَصَا، وَأَدْفَعُ بِالْيَدِ، لَوْلَا ذٰلِكَ لَاغْذَرْتُ.

I am the friend of Muhammad and an equal, and in the Battle of Qarqarat al-Kudr I rode a horse like his. By God, I graze the herd,[129] I let them eat, I water them to quench their thirst, I discipline the unruly camels and keep any disobedient one away from the people. I guide the people according to my power, and I invite the wayward to join the community. I lead the stubborn animals to the flock, discipline them but never hit them. I raise my hand-stick but do not strike anyone.

The narrator says: "When they told Muʿāwīyah what he had said, he stated: 'By God, he knows his nation well.'"[130]

It is clear that Omar forthrightly expresses his opinions in this hadith. First of all, he considers his commands to be right, even though they were contrary to what the Prophet had said, and says: "I have done well in these affairs." Secondly, he considers himself of equal rank to the Prophet, for he says: "As the Prophet had his own verdicts and commands, similarly I also have my own."

The Shiʿa say that apart from the Qurʾan and the traditions of the Prophet, nothing is free of error. The Imams of the Household are faultless, because of their miracles and complete freedom from error. Also, God has revealed clear signs of their purity. Hence, no one should be considered as one who is to be obeyed and followed without good reason.

Omar imagined he was a jurisprudent, so why should Muslims obey his command concerning temporary marriage? Which of the commands of the Prophet does he practice by overruling the commands of the Prophet? The practicality of commands is to be free from error; therefore, the reason for obeying the two Shaykhs would be that they were immaculate.

It is strange that the Sunnis do not agree that the Imams are immaculate, and some of them do not even accept the immaculacy of the Prophet. Some of them believe the Qur'an, but do not accept the traditions of the Prophet. There are many hadiths from them that tell of mistakes made by the Prophet. There are yet other hadiths that clearly say how Satan invited the Prophet to praise the idols, but before he did so, Gabriel came down and told him of his likely mistake.

In general, they consider the two Shaykhs faultless and say that obedience to them is necessary, contrary to the custom of the Prophet.

The Shi'a say that the two Shaykhs are not immaculate and that they make mistakes just as others do, so to follow their commands is to follow falsehood. Thus, we see that there are verses in the Qur'an that blame some of the Companions. Some great Sunni scholars have reported hadiths that speak of the deviation of some of the Companions and of the Prophet's dislike of them, even though there are good reasons that the Prophet did not intercede. How can one become pure as soon as he uses the title of Companion, and become as innocent as a newborn baby? Did not many disputes arise among the Companions after the Prophet? So how can one accept their claims without question? The religion of Islam is the religion of truth and knowledge, so how can it command following what is void, and taking the words of the ignorant as right without investigating them?

Indeed, the Qur'an says:

وَلاتَقْفُ مالَيْسَ لَكَ بِهِ عِلْمٌ

Follow not that whereof you have no knowledge. (17:36) And also:

انَّ الظَّنَّ لايُغْنِي مِنَ الْحَقِّ شَيْئاً

...conjecture can never take the place of the Truth. (53:28)

The Sunnis narrate that the said:

بينا انا قائم اذا زمرة حتى اذا عرفتهم خرج رجل من بيني وبينهم، فقال: هلم. قلت: اين؟ قال: الى النار و الله. قلت: وما شأنهم؟ قال: ارتدوا على اذبارهم القهقرى، ثم اذا زمرة حتى اذا عرفتهم خرج رجل من بيني وبينهم، فقال: هلم. قلت: اين؟ قال: الى النار و الله. قلت: ما شأنهم؟ قال: انهم ارتدوا على اذبارهم القهقرى، فلا اراه يخلص الا مثل همل النعم.[131]

When the Resurrection is set up and I stand before the Judgement, they bring a huge crowd of people whom I know well. Then a man arrives and calls to them: "Come and prepare."

I say: "Where should they come?" He answers: "By God, to the Fire." I say: "What for?" and he says: "They have returned to the ways of the time of ignorance." Then they will enter Hell group after group, and I can find no one to rescue....

Soon after, they bring another group, and as I recognize them, a man arrives and calls to them: "Come and prepare." I say: "Where should they come?" He answers: "By God, to the Fire." I say: "What for?" and he says: "They have turned back to the ways of the ignorant." Then all of them, group after group, go into the Fire, and I find no one to be saved but

.همل النعم

Allāma Amīnī says: "Qasṭalānī in the *Sharh Ṣaḥīḥ Būkhārī* (vol. 9, p. 325) has translated the word *hamal* as the lost camels, or the camels without a camel driver, and it means that the saved ones among my nation are few, similar to the lost camels without camel drivers."[132]

In his commentary, Allāma Ṭabāṭabā'ī states:

وَفِي الصَّحِيحَيْنِ عَنْ اَبِي هُرَيْرَةَ: اَنَّ رَسُولَ اللهِ صلى الله عليه و آله وسلم قَالَ: يَرِدُ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِي (اَوْ قَالَ: مِنْ اُمَّتِي) فَيُحَلَّئُونَ عَنِ الْحَوْضِ، فَأَقُولُ: يَا رَبِّ اصْحَابِي. فَيَقُولُ: لَا عِلْمَ لَكَ بِمَا اَحْدَثُوا بَعْدَكَ. اِرْتَدُّوا عَلَى أَعْقَابِهِمُ الْقَهْقَرَى فَيُحَلَّئُونَ.[133]

It is quoted in both *Ṣaḥīḥ Būkhārī* and *Ṣaḥīḥ Muslim* that Abū Hurayrah has related that the Prophet said:

On the Day of Resurrection, a group of my Companions [or nation] will come to me, but they will be sent away from Kawthar. Then I implore: "O my Creator, these are my Companions," and God says: "You are unaware of what they have brought forth after you. They have turned on their heels and returned to the Age of Ignorance."

Allāma Amīnī in the third volume of *al-Ghadīr*[134] has related many Sunni hadiths from the *Ṣaḥīḥ*, and Allāma Majlisī provides ample information about the *Ṣaḥīḥ Būkhārī*, *Ṣaḥīḥ Muslim*, and other texts in volume 8 of *Biḥār al-Anwār*, concerning the deviation of the Companions after the demise of the Prophet.[135]

And in the *Rawḍat al-Kāfī*, Kūlaynī relates through his chains that either Imam Bāqir or Imam Ṣādiq stated:

قالَ: اصْبَحَ رَسُولُ اللهِ صلّى الله عليه و آله وسلم كَئِيباً حَزِيناً، فَقالَ لَهُ عَلِيٌّ عليه السّلام: مالي أراكَ يا رَسُولَ اللهِ كَئِيباً حَزِيناً؟ فَقالَ: وَكَيْفَ لا أكُونُ كَذلِكَ وَلَقَدْ رَأيْتُ فِي لَيْلَتِي هذِهِ انَّ بَنِي تَيْمٍ وَبَنِي عَدِيٍّ وَبَنِي اُمَيَّةَ يَصْعَدُونَ مِنبَرِي هذا يَرُدُّونَ النّاسَ عَنِ الْاِسْلامِ الْقَهْقَرى، فَقُلْتُ: يا رَبِّ فِي حَياتِي اَوْ بَعْدَ مَوْتِي؟ فَقالَ: بَعْدَ مَوْتِكَ.[136]

One morning the Prophet was very sad and worried, and Ali asked: "O Messenger of God, why are you so troubled?" and the Prophet said: "Why should I not be? Last night I saw in my dream Banī Taym, Banī ʿAdī, and Banī Omayyad climbing a pulpit and turning the people away from Islam and leading them to ignorance. Then, I implored: "O my Creator! Do they do so during my life or after my demise?" and I was told: "After your death!"

لَوْلا أكْرَهُ اَنْ يُقالَ: انَّ مُحَمَّداً اسْتَعانَ بِقَوْمٍ حَتّى اذا ظَفَرُوا بِعَدُوِّهِ قَتَلَهُمْ لَضَرَبْتُ اعْناقَ قَوْمٍ كَثِيرٍ.[137]

The Prophet said: "If I did not take the statement 'Muhammad benefited from the help of a group, and when he overcame his enemies he killed them" as an offence, I would behead most of the people.

These hadiths have been presented to show that not all the Companions of the Prophet were real believers, and that there was much disobedience and discord among them.

As the Qurʾan and what the Prophet has said state that one should only act upon what is right and adhere to the truth, the actions of the Companions must be taken into consideration. The hadiths of those Companions who were pious and righteous and obeyed the commands of God must be accepted by the Prophet, as well as the hadiths of those who agreed with the Book and the laws and traditions. However, the statements of those who did not surrender to the commands of God and His Prophet, and made mistakes at the time of the Prophet or afterwards, must be rejected, and their hadiths about the Prophet cannot be accepted. Following what is false is above all prohibited by the Qurʾan.

Hence, the disagreement between the Shiʿa and the Sunnis is on principles.

The Disagreement between the Shiʿa and the Sunnis

The Sunnis say that to act upon a command, we must follow one of the four religious scholars: Abū Ḥanīfa, Shāfiʿī, Mālik, or Ahmad Ibn Ḥanbal, and anyone else is unacceptable.

The Shiʿa say that God's Book has been revealed for all people, everyone has the right to use it, and the Prophet is an intermediary between God's revelation for the benefit of all human beings. As it is stated:

وَاَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

... and We have revealed to you the Remembrance that you may explain to mankind that which has been revealed for them, so that they may reflect. (16:44)

The traditions of the Prophet are also a proof for any wise man.

Why cannot Muslims refer to the Book of God and the traditions of the Prophet and use them for their religious questions? Is not Islam the religion of knowledge? Are these four individuals the only exemplars for all people? Is it not possible that by investigating and following the customs of the Prophet, a person may rise even higher than these four? For what reason should a wise man follow them, and without question submit himself and others to their commands? This kind of logic goes against that of the wise.

The monopoly of the four schools of law means that every Muslim should search for the meaning of

يَا اَيُّهَا الَّذِينَ آمَنُوا

in one of these four, and when acting upon anything written in the Qurʾan or that the Prophet said, he must rely on the interpretation of one of the four.

The question is whether the four schools make any mistakes in their interpretations, and if not, then why are there divisions?

Religion is one, and these divisions prove their inaccuracy. What is more, with such limited knowledge among their opinions, they must be at least partially void, and the requirement to follow one of them is contrary to wisdom. Anyone with his own limited understanding can follow the Book of God and the traditions of the Prophet. There is no validation for the jurisprudence of any of the four schools of law, and they are therefore false. The free practice of the religion is for everyone until the Day of Resurrection. This is a clear saying of the Shiʿa, about which there is no doubt, and which no Sunni can deny.

One of the most valuable books written is Allāma Sayyid Sharaf al-Din Jabal Āmilī's *al-Naṣṣ wa al-Ijtihād*.[138] Perhaps it was through the study of this book, and the constant struggle by the late Ayatollah Brūjerdī, that the Grand Mufti of Egypt and Chief of al-Azhar University, Shaykh Maḥmūd Shaltūt, issued his well-known ruling permitting reference to the jurisprudence of the Shi'a imamate. His main ruling is as follows:

بسم الله الرحمن الرحيم

متن الفتوى التي أصدرها السيد صاحب الفضيلة الأستاذ الأكبر الشيخ محمود شلتوت شيخ الجامع الازهر في شأن جواز التعبد بمذهب الشيعة الإماميّة

قيل لفضيلته: إنّ بعض الناس يرى أنّه يجب على المسلم لكي تقع عباداته ومعاملاته على وجه صحيح أن يقلّد أحد المذاهب الأربعة المعروفة وليس من بينها مذهب الشيعة الإماميّة ولا الشيعة الزيديّة، فهل توافقون فضيلتكم على هذا الرّأي على إطلاقه فتمنعون تقليد مذهب الشيعة الإماميّة الإثنا عشريّة مثلاً.

فأجاب فضيلته:

- إنّ الإسلام لا يوجب على أحد من أتباعه اتّباع مذهبٍ معيّنٍ بل نقول:

إنّ لكلّ مسلمٍ الحقّ في أن يقلّد بادىء ذي بدءٍ أيّ مذهب من المذاهب المنقولة نقلاً صحيحاً والمدوّنة أحكامها في كتبها الخاصّة، ولمن قلّد مذهباً من هذه المذاهب أن ينتقل إلى غيره أي مذهبٍ كان ولا حرج في شيء من ذلك.

- إنّ مذهب الجعفريّة المعروف بمذهب الشيعة الإماميّة الإثنا عشريّة مذهبٌ يجوز التعبّد به شرعاً كسائر مذاهب أهل السنّة.

فينبغي للمسلمين أن يعرفوا ذلك وأن يتخلّصوا من العصبيّة بغير الحقّ لمذاهب معيّنة، فما كان دين الله وما كانت شريعته بتابعة لمذهب أو مقصورة على مذهب، فالكلّ مجتهدون مقبولون عند الله تعالى، يجوز لمن ليس أهلاً للنظر والاجتهاد تقليدهم والعمل بما يقرّرونه في فقههم ولا فرق في ذلك بين العبادات والمعاملات

محمود شلتوت

In the Name of God, the most Merciful and Beneficent

The text of the recognition of the Shi'a imamate by Shaykh Maḥmūd Shaltūt, the chief of al-Azhar University.

He was told that some people believe that if they want their prayers and dealings in society to be right, they must follow one of the four schools of law, but that this does not include the imamate and the Zaydis. He was then asked if he agreed with this, and whether he approved of the Shi'a imamate.

He answered that Islam does not force one to follow a certain religion, and that is what he supports. Every individual believer has a right to choose any of the rightful religions, and follow the commands explained in its scripture. And whoever follows any of these religions can change to another one. There is no restriction on this. Also, according to the religious law, it is permissible to follow Ja'farīya, or Twelver Shi'ism, just as it is permissible to follow Sunnism. This is so that the Muslims know about this, and avoid useless contention over supporting one sect and denigrating another. The religion and laws of God are not just for one particular religion, and whoever interprets jurisprudence is a jurisprudent, and his actions are accepted by God.

One who is not a jurisprudent should follow one, and act upon what has been written about the religious jurisprudence of the specific religion. In this respect, there is no difference between worship and social interaction.

Maḥmūd Shaltūt

The great and respected master, Muhammad Taqi Qumī, the Chief Secretary of the Approximation of the Nations within Islam.

May God's peace and blessings be upon you.

I am so happy to sign a copy of your decision regarding the permission to follow the rulings of the Shi'a imamate, which I am now sending to you. I hope you will preserve it among the recorded chains of the Approximation of the Nations of Islam, which I founded in cooperation with you. May God support us in our aims for the success of this organization, and may God's peace and blessing be upon you.

Maḥmūd Shaltūt [d. 1963 AD], former Shaykh of al-Azhar University.

Who on earth can insist on following one of these four schools while no man accepts their verdicts by nature?[139] Shāfi'ī has

permitted playing chess and marrying the girl who was the result of his own adultery. And Abū Ḥanīfa considers it permissible to drink boiled grapes, which naturally make wine, and bans the lashing of the pederast. And Ahmad Ḥanbal does not condemn drug-users.

It is surprising that the Sunni says that the verdicts of these four cannot be violated, because according to them they are pure. However, they do not consider as "chaste" the immaculate Imams who are the source of receiving revelations. Būkhārī says: "Whatever hadith I wanted to write in my book, first I prayed two units of prayers and then I wrote it down." However, in his extensive book he has not mentioned Imam Jaᶜfar Ṣādiq even once, and says: "The reason I did not relate anything from Jaᶜfar Ibn Muhammad is that there was something going on in my mind; that is, I doubted him."

This gradually draws attention to the fact that it increases the aversion of the Sunnis to false religion, and draws their attention to the religion of the Household. It is hoped that by the promulgation of Shiᶜa books in Sunni lands they will all turn to the right religion and accept it. In fact, the Sunni will not fail to accept it. Though he was a Ḥanafī, Sultan Muhammad Khudā Banda embraced the religion of the Shiᶜa, for after Allāma Ḥillī's discussion with Nizām al-Din Abd al-Mālik Shāfiʾī he saw the truth, and in that first session he accepted Shiᶜism.

Ghāzān Khān, the son of Argūn Khān (who was the son of Ābāqā Khān, the son of Hulakū Khān Tawallī Khān, who was the youngest son of the famous Chenghi Khān), was in Baghdad in 702 AD. One Friday, a certain Alawiya Sayyid was at the communal prayer and he inadvertently prayed with the Sunnis. After the prayer ended, he prayed individually, and discovering that he was a Shiᶜa, they killed him. His relatives went to Ghāzān Khān to complain. On hearing what they said, Ghāzān Khān got very angry and regretted that they had killed a man from the children of the Prophet. However, as he had no knowledge of different religions, he decided to carry out his rulings according to the Sunnis.

Among his commanders were some who claimed to be Shiᶜa, including Emir Ṭaramṭār, the son of Mānjūbakhshī, and they were at the court of the Sultan from his childhood and respected by all. Emir Ṭaramṭār always supported the Shiᶜa, and at that moment when he found Sultan Ghāzān Khān angry with the Sunnis, he took the opportunity and persuaded him to join the Shiᶜa sect. Afterwards he facilitated the Sayyids in their studies and renovated the shrines of the Imams until the end of his life.

His brother, Shah Khudā Banda, whose previous name was Aljāytū, succeeded his reign. Right from the beginning, because of the persuasions of Hanafī scholars, he had an inclination towards them, and honored and respected them. Hanafīs, too, appreciated their religion and supported it in all ways. However, his minister, Khājeh Rashīd al-Din Shāfiʾī, was not pleased, but he dared not say a word in the presence of the Hanafīs.

As the king was a Ḥanafī, when Qāḍi Nizām al-Din Abd al-Mālik, an expert in philosophy and traditions, came to the court of the Sultan from Marāgha, the Sultan nominated him as the supreme judge in all his lands. He prepared the way for a discussion of the Ḥanafī rulings with the Sultan, and in many assemblies they were unable to respond to his arguments. Sultan Muhammad gained an interest in Shāfiʾī ideas, and he brought to light the story of the Sayyid who was killed after the prayer, repeatedly telling the Sultan. Once, the Sultan asked one of the Shāfiʾī scholars, Quṭb al-Din Shirāzī, how a Ḥanafī could become a Shāfiʾī. He answered: "This is a simple matter. He should just say:

لا اله الا الله، محمد رسول الله.

When Emir Ṭaramṭār saw that the Sultan was confounded by some controversial issues in Sunnism, he asked about other schools in Islam. Emir Ṭaramṭār, introducing Shiʿism, said: "It is the very religion known as *rafiḍa*." All of a sudden the Sultan shouted: "O wretch, do you want me to be a *rāfiḍī*?" However, Amir Ṭaramṭār explained the good points of the Shiʿa to him, and since then he always spoke of the purity and goodness of the religion in front of him, until after three months of pondering over the question Sultan Muhammad became interested in Shiʿism. He traveled to Najaf and listened to the religious scholars and the Shiʿa there. This too added to his affection, and from there he wrote to his Minister, Rashīd al-Din, to send Shiʿa scholars to Baghdad. Rashīd al-Din then sent the greatest Shiʿa scholars, Jamāl al-Din Ḥasan Ibn Yusūf Ibn Ali Ibn Muṭahhar, and Allāma Ḥillī and his son Fakhr al-Muhaqqiqīn, to Baghdad.

Allāma Ḥillī took with him three of his books, *Nahj al-Ḥaqq*, *Kashf al-Ṣidq*, and *Minhāj al-Karāma*, and upon his arrival in Baghdad he was honored by the Sultan and presented the books to him.

The Sultan ordered a great gathering of all the scholars and the learned. The Sultan then ordered the Supreme Judge and the most well-known scholar of the time, Nizām al-Din Abd al Mālik, to

debate with the Ayatollah Allāma. The Allāma clearly proved Imam Ali to be the successor to the caliphate after the demise of the Prophet. He demonstrated the invalidity of the other three. The argument was so succinct that Qāḍī had no questions. He began praising the Allāma's speech and glorified him, and finally said:

> But this is all because our predecessors practiced this religion, and it is necessary for the future generations to follow them, and above all, it is to stop the Sunni questioning and being separated, and objecting to their religious leaders and cursing their caliphs, as well as holding together the unity of Islam.

On hearing the weak excuses and the strong argument of the Allāma, Sultan Muhammad embraced the religion of the imamate without hesitation. Right away many of his commanders followed him and became Shi'a, and all regretted their earlier unwarranted actions.

The Sultan commanded all the lands under his control to change their normal sermons and do away with the names of the three caliphs in their oratories in the pulpits of the mosques, and instead to mention the names of Imam Ali and the Imams. Above all, they were to mention *ḥayy alā khayr al-ʿamal* in their call to prayer. He even ordered coins to be minted with these names.

When the discussion came to an end, the Allāma Ḥillī praised God for His Generosity and asked for His blessings upon the Prophet Muhammad and his descendants.

Sayyid Rukn al-Din Mūsilī was present in the assembly, and had from the start been looking for an opportunity to find fault with what the Allāma Ḥillī had to say, but to no avail. However, when the Allāma Ḥillī blessed Muhammad and his descendants, he asked: "What is the reason for not asking for blessings for others beside the Prophet?"

The Allāma Ḥillī quickly replied with the following verse:

الَّذِينَ اذا اصابتهم مصيبة قالوا انا لله وانا اليه راجعون اولئك عليهم صلوات من ربهم ورحمة واولئك هم المهتدون.

Who say, when a misfortune strikes them: "Verily we belong to God, and to Him we are returning." Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided. (2:156–157)

Sayyid Mūsilī said: "Why should Ali and his descendants deserve God's blessings?" The Allāma Ḥillī recounted some of their

efforts and suffering, and then said: "What affliction is greater than this, that you claim to be of their offspring while taking steps against them? You prefer some of their opponents, and think that perfection accompanies the ignorant."

Those present were pleased with this response.

The late Nūrī related this hadith at the end of the *Mustadrak al-Faḍā'il* on p. 460. It seems that Nūrī read it in Ḥāfiz Abrū's *Majmaᶜ al-Tawārīkh*, and Dr. Khān Bābā Bayānī took it from the book of Mālik (vol. 3, p. 237), in the annotation on pp. 101–104 under the *Majmaᶜ al-Tawārīkh* by Rashīdī, who also related it from Ḥāfiz Abrū.

However, in his *Majmaᶜ al-Tawārīkh* itself, pp. 100–103, Ḥāfiz Abrū briefly explains the reasons for accepting the Shiᶜa faith. Somewhere he says that at the time of Khājah Sa'd al-Din Āwujī, for whom the doctrine of the Shiᶜa was elucidated by Ali Ibn Abī Ṭālib, he was respected by the Sultan and convinced him of Shiᶜism. The Sultan's belief was such that for a long time he erased the names of the Shaykhs and Othman from sermons, mentioning only the name of Ali.

In the history of Ḥabīb al-Sayr,[140] Ghīyāth al-Din Ibn Himām al-Din Ḥusaynī, known as Khān Amīr, says:

> Sultan Muhammad Arghūn Khān, famed as the Oljāytū Sultan at the age of 23, took the reins and opened a new era for Islam and the Shiᶜa doctrine. He brought peace and shut the doors of tyranny and oppression. He gave the position of minister to his loyal brother, Ghāzān Khān, whom he considered more suitable than Khājeh Rashīd Ibn Faḍlullah and Khājeh Sadr al-Din Muhammad. Having decorated the Tablet for Islam with the names of the immaculate Household, he had the names of the Imams carved on silver and gold coins. He was the first monarch of the Khān dynasty to honor the names of the Imams and mint coins with their names.

And on page 197 he says that during that time Sultan Muhammad Khudā Banda guided Shaykh Jamāl al-Din Muṭahhar Ḥillī to follow the imamate.

Also, Muhammad Taqī Majlisī adds in the *Rawḍat al-Muttaqīn*[141] a commentary on the *Man lā Yaḥḍuruh al-Faqīh* concerning the "invalidity of divorce in one go," and the author narrates the story of the Allāma Ḥillī's discussion with scholars of the four different schools and Sultan Muhammad Khudā Banda, which is briefly as follows:

The question of divorce by saying so three times was mentioned in the session, and it increased Sultan Muhammad's belief. They

began with a story of an angry man who expressed his anger by shouting at his wife

انتِ طالقٌ ثلاثاً

"You are divorced," three times.

Then he regretted his action and called the scholars together and consulted them. They all said: "There is no way for you to return to that woman unless you first find a third party and marry her."

The Sultan said to them: "Concerning questions of jurisprudence, each of you has a different opinion, but do you have any differences concerning this?" And they answered: "No."

One of the Sultan's ministers said: "There is a scholar in the town of Ḥilla who believes this kind of divorce is void."

The Sultan wrote to the scholar and invited him.

When they had sent for the scholar, the public clergymen said to the Sultan: "Of course, that man's religion is void, because he is a *rāfiḍī*, and the *rāfiḍīs* are usually unwise, so it is useless to send for such a person."

The Sultan said: "There is nothing other than for him to come here."

When Allāma Ḥillī arrived, the Sultan called for all the clergy of the four schools to come together in one place. The last to enter the session was the Allāma. He held his sandals in his hand and saluted all by saying: "Peace be to you all."

The Sunni clergymen turned to the Sultan, saying: "Did we not tell you that these people are unwise?"

The Sultan said: "Now ask him the reasons for all he has done so far."

First the clergymen asked him: "Why did you not drop to prostrate in front of the Sultan? By not doing so, you ignored the manner of visiting Sultans."

The Allāma Ḥillī said: "The Prophet was a sultan, but people saluted him by simply saying 'Peace be on you,' and God states: *...so whenever you enter houses, greet one another with a blessed, clean and pure greeting by invoking God.* (24:61) And of course there is no difference between you and us in not prostrating to any other than God."

Then the scholars asked him: "So why did you sit in front of the Sultan?"

The Allāma answered: "There was no room for me to sit except here." In the meantime, an interpreter was translating what the Allāma said to the Sultan.

The clergymen then asked him: "Why did you take your sandals in your hand and carry them into the session? This is a peculiar thing for a wise man to do."

The Allāma said: "I was afraid that the Ḥanafīs might steal them, as Abū Ḥanīfa stole the sandals of the Prophet."

The Ḥanafīs present shouted: "Never! You are lying! Abū Ḥanīfa did not live at the time of the Prophet. Abū Ḥanīfa was born a hundred years after the demise of the Prophet."

The Allāma said: "It was my mistake. Perhaps it was a Shāfiʾī who stole the sandals of the Prophet."

Then the Shāfiʾī clergymen shouted at him: "Shāfiʾī was born on the exact day Abū Ḥanīfa passed away. Out of respect for Abū Ḥanīfa, Shāfiʾī remained in his mother's womb for four years. Then, when Abū Ḥanīfa passed away, Shāfiʾī was born. Abū Ḥanīfa lived about 200 years after the demise of the Prophet."

This time the Allāma said: "It might have been a Mālikī who stole the sandals."

The Mālikīs said the same as that which the Ḥanafīs had said.

Then the Allāma said: "Perhaps it was Ahmad Ibn Ḥanbal."

And so the Ḥanbalīs also said the same as the Shāfiʾīs.

Then the Allāma looked at Sultan and said:

> O King, now you understand that none of the leaders of the four schools was there at the time of the Prophet and the Companions. This matter shows that among their clergymen they have chosen only these four. Even if there were a most knowledgeable man among them, they would still follow them, and never go against the four they have chosen for themselves.

Sultan Muhammad asked the clergymen: "Were any of these four alive at the time of the Prophet or his Companions?"

They all answered: "No."

The Allāma Ḥillī said:

> However, we, the Shiʿa, all follow Ali, who is the Prophet himself; he is his brother, cousin, and main successor. Therefore, the divorce carried out by the Sultan is invalid, because the conditions have not been fulfilled. One of the conditions is to have two just witnesses, so has the King divorced his wife in the presence of two just witnesses?

The Sultan answered: "No."

The Allāma began discussing this matter and he questioned the scholars at the session in such a way that all of them agreed with him.

The Sultan accepted the Shi'a, and since then he has sent many groups to the different parts of the country to give sermons on the Twelve Immaculate Imams of the Shi'a and inscribe their names in the mosques and other places of worship.

Some of these still exist in Isfahan. There are three different inscriptions in the Old Mosque from the time of Sultan Muhammad Khudā Banda himself, another in the Dār al-Saydā, which was finished by Sultan Muhammad after his brother Ghāzān had begun the project, and another established through benevolence carrying the title of Mīrzā Qalandar. I have also seen the names of the Twelve Imams inscribed at the temple of Pīr Bakrān in Līnjān, which was built at the time of Sultan Muhammad, and they are also at the shrine of Quṭb al-Ārifīn Nūr al-Din Abd al-Ṣamad Naṭanzī, a distant relative of mine on my mother's side.

All praise belongs to the Lord of all Being, who granted us such a blessing that in Isfahan and the surrounding villages (a thousand are recorded by Firūz Ābādī) there is not a single non-Shi'a.

Of all the towns and cities with a Shi'a population, few are known to be like Isfahan, with a Muslim population that is almost entirely Shi'a. Also, there are no Sunnis to be found in towns such as Jabal al-'Āmil, Tūn, Astar Ābād, Sabzawār, Ṭūs, Tabriz, Qum, Kūfa, Māzandrān, Kāshān Kishmīr, Tabbat, Haydar Ābād, Ābah, Tustar, Bahrain or Ḥuwazah. And in half of Shām and many other places, such as those Fāḍil Sayyid Nūr mentions in his *Majālis al-Mu'minīn*, there are none but the people of truth.

And we hope that God, the Almighty, hastens the advent of the existing offspring of Muhammad, may God bless him, and all the land throughout the world witness the Right Government of the descendant of Muhammad set up as God has promised:

> *God has promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed others; and that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They serve Me and ascribe no thing as partner to Me...* (24:55)[142]

Lessons Forty to Forty-Five

A Commentary on the Verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

God's wish is to remove uncleanness from you, O members of the Household, and cleanse you with a thorough cleansing. (33:33)

LESSONS FORTY TO FORTY-FIVE

In the Name of God, the Most Compassionate, the Most Merciful

And blessings be upon Muhammad and his pure Household, and may Allah's curse be upon his enemies from now until the Day of Resurrection. And there is no power or strength except for the Most High and Glorious God.

God, the Wise, has stated in His Noble Book:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

God's wish is to remove uncleanness from you, O members of the Household, and cleanse you with a thorough cleansing. (33:33)

This Qur'anic verse in Surah al-Aḥzāb is known by scholars, interpreters, and narrators as the Verse of Purification (*taṭhīr*), and anyone who is familiar with the main source books knows that there is no doubt that it concerns the Prophet, Ali Ibn Abī Ṭālib, Fātimat al-Zahrā, Hasan, and Husayn.

Ḥanafi, Mālikī, Shāfi'ī, and Ḥanbalī scholars regard the verse as the *Aṣḥāb al-Kasā*, and a perusal of a few pages will disclose both the verse and the names of the Five Pure and Holy Ones.

There are exactly 75 hadiths related in the *Ghāyat al-Marām.*[143] Forty-one of them are by the public, narrated by Umm Salama, ʿĀyisha, Abī Saʿīd Khudrī, Saʿd Ibn Waqqās, Wāthilat Ibn Asqa', al-Hamrā Thu'bān, the servant of the Prophet, Abdullah Ibn Jaʿfar, Ali Ibn Abī Ṭālib, Imam Hasan, and Imam Husayn. The greatest narrators, scholars, and commentators have carefully investigated them and then put in various books, such as *Ṣaḥīḥ Muslim, Ṣaḥīḥ Termidhī, Ṣaḥīḥ Bukhārī, Musnad Ahmad Ḥanbal, Musnad Ṭayālisī, Sunan Bayhaqī, Mustadrak Ḥākim,* the Qur'anic commentary of *Durr al-Manṣūr, Suyūṭī, Tafsīr al-Ṭabarī, Tafsīr Ibn al-Kathīr,* the *Majmaʿ al-Zawā'id* by Haythamī, *al-Ṣawā'iq al-Muḥriqah* by Ibn Ḥajar, *Dhakhā'ir al-Uqbā,* the *Muḥib al-Din* by Ṭabarī, *Mushkil al-Āthār* by Ṭahāwī, *Tahdhīb al-Tahdhīb, al-Riyāḍ al-Naḍarah, Farā'id al-Simṭayn* by Ḥamwīnī, *Usd al-Ghābah* by Ibn Athīr, *Kanz al-ʿUmmāl* by Mullā Ali Muttaqī, *Khaṣā'iṣ* by Nisā'ī, *Maqtal* by Khārazmī, *Nazm Durar al-Simṭayn* by Zarandī, *Yanābīʿ al-Mawada* by Qundūzī, *Fuṣūl al-Muhimma* by Ibn Ṣabbagh Mālikī, *Kifāyat al-Ṭālib* by Ganjī Shāfi'ī, *al-Manāqib* by Ibn Maghāzilī, *Shawāhid al-Tanzīl* by Ḥākim Ḥaskānī,

Maṭālib al-Suʾūl by Muhammad Ibn Ṭalḥa, *Tadhkirat Khawāṣ al-Umma* by Sibṭ Ibn Jawzī, *al-Sharaf al-Muʾabbad* by Yūsuf Ibn Ismāʾīl Nabahānī, *Rashfat al-Ṣādī* by Abībakr Shihāb al-Din ʿAlawī, *Asbāb al-Nuzūl* by Waḥīdī, and the *Tafsīr al-Thaʿlabī*.

Thirty-four of these hadiths are from original sources and are related by Imam Ali, Imam Hasan, Imam Bāqir, Imam Ṣādiq, Imam Riḍā, Umm Salama, Abūzar, Abī Laylā, Abul Aswad al-Duʾalī, ʿAmr Ibn Maymūn al-Awadī, and Saʾd Ibn Abī Waqqāṣ. They are also recorded by great hadith scholars such as Kūlaynī, Ṣadūq in his *Amālī*, and Shaykh Ṭūsī in his *Amālī*, as well as in *Tafsīr Ali Ibn Ibrāhīm*, *Tafsīr al- Būrhān*, *Tafsīr Majmaʿ al-Bayān*, *Tafsīr Abu al-Futūḥ*, *Tafsīr Minhaj al-Ṣadiqīn*, *Tafsīr al-Mīzān*, and *Tafsīr al-Ṣāfī*. Also, Majlisī in *Biḥār*, Qumī in *Safinat al-Biḥār*, and most of the hadith books, commentators, and books of virtue have mentioned the verse.

All the books that are mentioned by the Shiʿa and the Sunnis consider the Verse of Purification to be about the five most sincere ones. First is Muhammad, the chosen Prophet, and then he who is, as the Qurʾan states, a part of his soul, Ali. Then the Prophet's daughter, the crown of the women in Paradise, and her two sons, Imam Hasan and Imam Husayn.

The verse has clearly been sent down for these Five Immaculate Ones, and no others have claimed otherwise.

Jalāl al-Din Suyūṭī mentions 20 different well-known hadiths in the commentary of *al-Durr al-Manthūr*, saying that "the Household" in the verse indicates only these five.

And Ibn Jarīr Ṭabarī in his *Tafsīr* has related through his chains 15 hadiths similar to those in *al-Sharaf al-Muʾabbad*, in all of which he mentions the Five Immaculate Ones as being the Household. And it is enough that the Prophet has stated:

انزلت هذه الآية في خمسة: فيّ وفي عليّ والحسن والحسين وفاطمة

"This verse has been sent down to honor five: myself, Ali, Hasan and Husayn, and Fātima."[144]

And Ibn Jarīr and Ṭabrānī, by means of their chains, have related this hadith as being from the Prophet. Nabahānī has it in *al-Sharaf al-Muʾabbad*, and Ibn Ḥajar Haytamī mentions it in *al-Ṣawāʾiq al-Muḥriqa*.[145]

Imam Ahmad Ḥanbal has quoted Abī Saʿīd Khudrī commenting on the verse:

انها نزلت في خمسة: النبيّ وعليّ وفاطمة والحسن والحسين

"Surely, it has been sent down for five people: the Prophet, Ali, Fātima, Hasan, and Husayn."

And this hadith is mentioned in the *Asbāb al-Nuzūl* by Wāḥīdī and the *Tafsīr Thaʿlabī* by Abī Saʿīd Khudrī.[146]

All the sects of Islam agree that when the Prophet sensed that death was approaching him, he gathered the Household together and covered them all with his loose cloak, asking God for His mercy, honor, and blessings upon them, as follows: "O Lord! Every prophet has his own household, and now these five are my Household. They are the children of Muhammad, so send Your blessings and mercy upon Muhammad and his descendants, for You are the praiseworthy, the most glorious."

At that moment, Umm Salama raised the cloak and said: "O Prophet, may I also come under it?"

The Prophet said: "No, do not do so. It is not your place; but you are in the line of the benevolent."

Then the Prophet drew out his hands from under the cloak and raised them towards Heaven, imploring: "O God, keep this Household of mine pure and raise them up." It was then that the following verse was sent down through Gabriel:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

...God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing. (33:33)

There follow some of the Shiʿa and Sunni hadiths that have been related concerning this verse, and then an explanation of its exact meaning.

1) Through his series of chains, Abdullah Ibn Ahmad Ḥanbal relates this first hadith from Aṭāʾ Ibn Abī Rīyāḥ, who relates it from Umm Salama. Ahmad Ḥanbal has also related it through two other chains from Umm Salama,[147] as well as through Shahr Ibn Ḥūshab,[148] where Umm Salama says:

كانَ امُّ سَلَمَةَ تَذْكُرُ انَّ النَّبِيَّ كانَ فِي بَيْتِها فَأَتَتْهُ فاطِمَةُ عليها السَّلام بِبُرْمَةٍ فيها حَرِيرَةٌ فَدَخَلَتْ بِها عَلَيْهِ، قالَ: ادْعِي لِي زَوْجَكِ وَابْنَيْكِ، قالَ: فَجاءَ عَلِيٌّ وَحَسَنٌ وَحُسَيْنٌ فَدَخَلُوا وَجَلَسُوا يَأْكُلُونَ مِنْ تِلْكَ الْحَرِيرَةِ وَهُوَ وَهُمْ عَلى مَنامٍ لَهُ عَلى دُكّانٍ تَحْتَهُ مَعَهُ كِساءٌ خَيْبَرِيٌّ، قالَتْ: وَاَنا فِي الْحُجْرَةِ اُصَلِّي، فَاَنْزَلَ اللهُ تَعالى هذِهِ الآيَةَ اِنَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً. قالَتْ: فَاَخَذَ فَضْلَ الْكِساءِ وَكَساهُمْ بِهِ ثُمَّ اَخْرَجَ يَدَهُ فَاَلْوى بِها اِلَى السَّماءِ وَقالَ: هؤُلاءِ اَهْلُ بَيْتِي وَخاصَّتِي، اَللّهُمَّ فَاَذْهِبْ

عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. قالَتْ: فَدَخَلْتُ رَأْسِيَ الْبَيْتَ وَقُلْتُ: اَنَا مَعَكُمْ يا رَسُولَ اللهِ؟ قالَ: اَنْتِ اِلى خَيْرٍ اَنْتِ اِلى خَيْرٍ.[149]

The Holy Prophet, may blessings be to him and his descendants, was in my room when Fātima entered with some soup in a stone pot that she had prepared for him. The Prophet said: "O Fātima, call your husband and two sons to come also." Before long, Ali, Hasan, and Husayn entered the room. They sat down and started eating the food. In the meantime, the Prophet was lying near them, resting on his bed, and he had his Khaybarī cloak on his shoulders. I was in the next room, praying alone, when at that moment I felt that God had sent down the verse that says: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.* I eavesdropped, then peeked into the room and asked: "Am I also with you, O Messenger of God?" and he said: "You are in the line of Benevolence; you are in the line of Benevolence."

2) Abdullah Ahmad Ḥanbal relates through a series of chains from his father that Umm Salama said:

اَنَّ رَسُولَ اللهِ قالَ لِفاطِمَةَ: ايتِنِي بِزَوْجِكِ وَابْنَيْكِ، فَجاءَتْ بِهِمْ، فَاَلْقى عَلَيْهِمْ كِساءً فَدَكِيّاً، قالَتْ: ثُمَّ وَضَعَ يَدَهُ عَلَيْهِمْ وَقالَ: اَللّهُمَّ هؤُلاءِ آلُ مُحَمَّدٍ وَاجْعَلْ صَلَواتِكَ وَبَرَكاتِكَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اِنَّكَ حَمِيدٌ مَجِيدٌ قالَتْ اُمُّ سَلَمَةَ: فَرَفَعْتُ الْكِساءَ لِاَدْخُلَ مَعَهُمْ فَجَذَبَهُ مِنْ يَدِي وَقالَ: اَنْتِ عَلى خَيْرٍ.[150]

The Prophet said to Fātima: "Fetch your husband and two sons," and she called them in the room. The Prophet spread his mantle over them, then held his hands up and implored: "O my Creator! These are the children of Muhammad. Bestow Your blessing and mercy upon Muhammad and his descendants, for You are indeed worthy of praise, the Most High."

I raised the corner of the cloak to creep under, but the Prophet drew the cloak back, and said: "You are on the right."

3) Thaʿlabī relates through his series of chains from Ismāʾīl, the son of Abdullah Ibn Jaʿfar, whose father, Abdullah Ibn Jaʿfar, said:

لَمّا نَظَرَ رَسُولُ اللهِ اِلَى الْكَلِمَةِ هابِطَةً مِنَ السَّماءِ قالَ: مَنْ تَدَعُ - مَرَّتَيْنِ - ؟ قالَتْ زَيْنَبُ: اَنا يا رَسُولَ اللهِ، قالَ: اُدْعِي لِي عَلِيّاً وَفاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ، قالَ: فَجَعَلَ حَسَناً عَنْ يَمِينِهِ وَحُسَيْناً عَنْ شِمالِهِ وَعَلِيّاً وَفاطِمَةَ تُجاهَهُ ثُمَّ غَشّاهُمْ كِساءَ خَيْبَرِيّاً ثُمَّ قالَ: اِنَّ لِكُلِّ نَبِيٍّ اَهْلاً وَهؤُلاءِ اَهْلُ بَيْتِي، فَاَنْزَلَ اللهُ عَزَّ وَجَلَّ:

"أنما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا" قالت زينب: يا رسول الله الا ادخل معكم؟ قال رسول الله: مكانك فانك الى خير ان شاء الله[152].

When the Holy Prophet saw mercy and many favors descending from Heaven, he said: "Who is here? Who is here?" Zaynab, the daughter of his wife Umm Salama, said: "It is I, O Prophet." Then the Prophet said: "Go immediately and call Ali, Fātima, Hasan, and Husayn to come to me." I did so, and when they entered the room, he made Hasan sit on his right and Husayn on his left, and then asked Ali and Fātima to sit in front of him. When all were seated, he spread his Khaybarī cloak over them, and stated: "For every prophet there is a household, and this is my Household." It was then that God sent down this verse:

...God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.

Then Zaynab asked: "O Prophet, do I have a permission to be with them under the cloak?" and he replied: "Stay where you are; you will have a good ending, God willing!"

4) Ḥamīdī says that the 64th hadith is one of two. Ṣaḥīḥ Būkhārī and Ṣaḥīḥ Muslim both agree that it is from the *Musnad ʿĀyisha* of Maṣ'ab Ibn Shayba, reported from Ṣafīyya, the daughter of Shayba, where ʿĀyisha says:

خرج النبي صلى الله عليه و آله وسلم ذات غدوة وعليه مرط مرحل من شعر اسود، فجاء الحسن بن علي فادخله، ثم جاء الحسين فادخله، ثم جاءت فاطمة فادخلها، ثم جاء علي فادخله، ثم قال: "أنما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا." وليس لمصعب بن شيبة عن صفية بنت شيبة في مسند من الصحيحين غير هذا[154].

Early one morning, the Prophet left home [perhaps she means he left her home for the house of Umm Salama], and had a black robe woven with hair on his shoulders, which had a few depictions of camels on it. Once there, Hasan came to him, and the Prophet bade him sit and took him under the robe. Then Husayn came and he did the same. Then Fātima came, and soon after Ali, and the Prophet took them under the robe too, and then said: *...God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*

Ḥamīdī, the narrator of this hadith, said: "Apart from this hadith, Ṣafiyya, the daughter of Shayba, says that Maṣ'ab Ibn Shayba has not related any other hadith from the *Musnad ᶜĀyisha* in *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ Bukhārī*.

5) The substance of this hadith is exactly the same as related in part three of *al-Jamᵓ Bayn Ṣiḥāḥ al-Sitta* (*Reconciliation of the Six Hadith Collections*), in the section of the virtues of Hasan and Husayn from the *Ṣaḥīḥ* of Abī Dāwūd, which is his own *Sunan*.[155]

6) The sixth hadith is from the Sunni book *al-Jamᵓ Bayn Ṣiḥāḥ al-Sitta*, which includes the *Muwaṭṭaᵓ* of Mālik Ibn Anas Aṣbaḥi, the *Ṣaḥīḥ al-Muslim*, the *Ṣaḥīḥ al-Bukhārī*, the *Sunan* of Abī Dāwūd Sajistānī, the *Ṣaḥīḥ al-Termidhī*, and a large amount from the *Ṣaḥīḥ* of Nisāᵓī which was written by Shaykh Abū-al-Ḥasan Razīn Ibn Muᶜāwīyah al-ᶜAbdarī al-Serghastī al-Andulisī. It is also in the *Ṣaḥīḥ* of Abū Dāwūd Sajistānī, which is from his own *Sunan*, and concerns the verse in question:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

...God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing. (33:33)

He quotes ᶜĀyisha as saying:

خَرَجَ رَسُولُ اللهِ صلّى الله عليه و آله وسلّم وَعَلَيه مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ، قَالَ:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

قَالَ: وَعَنْ اُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ: اَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِي بَيْتِهَا «إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً». قَالَتْ: وَاَنَا جَالِسَةٌ عِنْدَ الْبَابِ، فَقُلْتُ: يَا رَسُولَ اللهِ اَلَسْتُ مِنْ اَهْلِ الْبَيْتِ؟ فَقَالَ: اِنَّكِ اِلَى خَيْرٍ اِنَّكِ مِنْ اَزْوَاجِ رَسُولِ اللهِ قَالَتْ: وَفِي الْبَيْتِ رَسُولُ اللهِ وَعَلِيٌّ وَفَاطِمَةُ وَحَسَنٌ وَحُسَيْنٌ، فَجَلَّلَهُمْ بِكِسَاءٍ وَقَالَ: اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.[156]

> The Prophet left the home with a black robe woven with hair on his shoulders, which had some depictions of camels on it. When he arrived where he was going, Hasan came to him, and the Prophet made him sit and took him under the robe. Then Husayn came and he did the same. Next Fātima came, and soon after Ali, and the Prophet let them also go under the robe. Then he said: *...God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*

It is also related from Umm Salama, the wife of the Prophet, that this verse was sent down in her room. She says:

> I was sitting in the corner of the room when the Purification Verse was sent down, and then I asked: "O Prophet! Am I also among the Household?" and he said: "You will have a happy ending, for you are of the wives of the Prophet." In that room with the Prophet were only Ali, Fātima, Hasan, and Husayn. He covered all of them with his robe and said: "O my Creator! These are my Household; keep them pure from any impurity, and give them certain purity."

7) This hadith is from the commentary of Thaʿlabī on a verse of Surah Ṭaha. It relates that Imam Ṣādiq said:

طه: طَهارَةُ اَهْلِ بَيْتِ مُحَمَّدٍ صلى الله عليه و آله وسلم، ثُمَّ قَرَأَ
اِنَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً[157]

"*Ṭaha* refers to the purification of the Household of Muhammad." Then the Imam recited the Verse of Purification as a proof.

8) The eighth hadith is also from Thaʿlabī, who relates through his own chains that the cousin of Ibn Ḥūshab, whom they call Majmaʿ, said:

دَخَلْتُ مَعَ اُمّي عَلى عائِشَةَ فَسَأَلَتْها اُمّي قالَتْ: رَأَيْتُ خُرُوجَكِ يَوْمَ الْجَمَلِ؟ قالَتْ: اِنَّهُ كانَ هذا مِنَ اللهِ
تَعالى، فَسَأَلَتْها عَنْ عَلِيٍّ فَقالَتْ: سَأَلْتِنِي عَنْ اَحَبِّ النّاسِ كانَ اِلى رَسُولِ اللهِ صلى الله عليه و آله وسلم وَ
لَقَدْ رَأَيْتُ عَلِيّاً وَ فاطِمَةَ وَ حَسَناً وَ حُسَيْناً وَ قَدْ جَمَعَ رَسُولُ اللهِ لَهُمْ ثَوْباً ثُمَّ قالَ: اَللّهُمَّ هؤُلاءِ اَهْلُ بَيْتي وَ
خاصَّتي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً. قالَتْ: قُلْتُ: يا رَسُولَ اللهِ اَنا مِنْ اَهْلِكَ؟ فَقالَ: تَنَحّي فَاِنَّكِ
اِلى خَيْرٍ

My mother and I went to ʿĀyisha, and my mother said to her: "I heard that on the day of 'Jamal war' you stood against Imam Ali."

ʿĀyisha said: "It was destined by God, the Most High." Then my mother asked about Ali, and ʿĀyisha replied:

> Now, you ask me about the most beloved person in the sight of the Prophet. By God, I witnessed how the Prophet brought together Ali, Fātima, Hasan, and Husayn. He spread a coverover them, and then said: "O my Creator, these are my Household and they are very

close to me. Remove any impurity from them and purify them with the best purification." I asked: "O Prophet, am I not of your Household?" and he said: "Keep away from us, but you have a happy ending."[158]

9) This is from Thaʿlabī, who relates through his own chains that Saddad Ibn Ammār said:

I went to Wāthila Ibn Asqaʾ and there were some people sitting with him. They talked until their conversation turned to Ali, and upon hearing his name, all of them cursed him, and so did I.

Wāthila then said: "Would you like me to say something that I have heard from the Messenger of God?" and proceeded:

قَالَ: اَتَيْتُ فَاطِمَةَ صَلَوَاتُ اللهِ عَلَيْهَا اَسْأَلُهَا عَنْ عَلِيٍّ فَقَالَتْ: تَوَجَّهَ اِلَى رَسُولِ اللهِ صلى الله عليه و آله و سلم فَجَلَسْتُ فَجَاءَ رَسُولُ اللهِ وَمَعَهُ عَلِيٌّ وَحَسَنٌ وَحَسَيْنٌ كُلُّ واحِدٍ مِنْهُمَا آخِذٌ بِيَدٍ حَتّٰى، دَخَلَ، وَاَدْنى عَلِيّاً وَ فَاطِمَةَ فَاَجْلَسَهُمَا بَيْنَ يَدَيْهِ وَاَجْلَسَ حَسَناً وَ حُسَيْناً كُلَّ واحِدٍ مِنْهُمَا عَلى فَخِذِهِ ثُمَّ لَفَّ عَلَيْهِمْ ثَوْبَهُ اَوْ قَالَ: كِسَاءَهُ ثُمَّ تَلا هذِهِ الآيَةَ: "اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً" ثُمَّ قَالَ: اَللّٰهُمَّ هؤُلاءِ اَهْلُ بَيْتِي وَاَهْلُ بَيْتِي.[159]

I went to Fātima and enquired where Ali was, and she said: "He has gone to the Prophet." I waited there until the Prophet and Ali returned. The Prophet was holding Hasan and Husayn by the hand when they entered the room. After they sat down, the Prophet called Ali and Fātima to him and let them sit close in front of him. When they gathered together, the Prophet took Hasan and Husayn separately and seated them on his lap, spreading his cloak over them all, and started reciting the Verse of Purification, twice saying: "O my Creator! These are my Household, these are my Household."

Through his series of chains, Ahmad Ḥanbal has related in the last pages of his *Musnad* that the Prophet said:

هؤُلاءِ اَهْلُ بَيْتِي، وَاَهْلُ بَيْتِي اَحَق.[160]

"These are my Household, and my Household is worthy."

10) In this hadith, Ibrāhīm Ibn Muhammad Hamwīnī relates through his series of chains in the *Farāʾid al-Simṭayn* that Yūsuf Ibn Abd al-Ḥamīd said:

قالَ: قالَ لي ثَوبانُ مَولى رَسُولِ اللهِ: اجلَسَ رَسُولُ اللهِ صلّى اللهُ عليه و آله و سلّم الحَسَنَ وَالحُسَيْنَ عَلى فَخِذَيْهِ وَ فاطِمَةَ في حُجرِهِ وَاعتَنَقَ عَلِيّاً عليهم السّلام ثُمَّ قالَ: اللّهُمَّ هؤُلاءِ اهلُ بَيتي.[161]

"Thawbān, the servant of the Prophet, told me: 'The Prophet seated both Hasan and Husayn on his lap, placed Fātima close to him, and put his hand on Ali's shoulder, and then implored: "O my Creator! These are my Household."'"

11) Abū al-Muʿayyid Muwaffaq Ibn Ahmad Khārazmī relates in his *Faḍāʾil al-Ali*, through his series of chains from Abd al-Raḥmān Ibn Abī Laylā, and Shaykh Ṭūsī relates in his *Amālī* through his chains, that Abd al-Raḥmān Ibn Abī Laylā said that his father spoke the following words:

> On the Day of Khaybar, the Prophet entrusted the banner to Ali Ibn Abī Ṭālib, and through him God brought victory in the battle. And on the Day of Ghadīr, he let him stand by him and introduced him to all the gathering as his Successor and the Guardian of every Muslim, both male and female. For the Prophet told him: "You are of me, and I am of you," and he also said: "You will struggle for the sake of the Qurʾan, as I struggled for the revelation of the Qurʾan." He also told him: "Your relation to me is as the relation of Aaron to Moses," and added: "I am at peace with him who is at peace with you, and I am the enemy of those who are your enemies." Then he told him:
>
> > And you are a strong shelter of belief; you are going to clarify all the uncertainties of my nation after me; you are the Imam and Leader of every believing man and woman; you are the authority for all the believing men and women after me. You are the very one for whom God sent down the verse:
> >
> > وَاذانٌ مِنَ اللهِ وَرَسُولِهِ يَوْمَ الحَجِّ الأكبر.
> >
> > *And a proclamation from God and His messenger to all men on the day of the Greater Pilgrimage...* (9:3) And it is you who will follow my laws and traditions and defend my position, and you are the first for whom the earth will split apart. You are going to be with me when I am in Heaven. I will be the first to enter Paradise, and you are with me, and Fātima, Hasan, and Husayn will enter with us. God commanded me to reveal your virtues, and so I did, standing before the people and fulfilling my mission by announcing it to them. Now, fear the sedition of some who are against you in their hearts, for this will be evident after me, may God curse him who curses you!

Then the Prophet cried, and was asked why, and he said:

Gabriel has informed me that my nation will harm him. They will take his right from him and fight against him. They will oppress his children and kill some of them. And Gabriel has told me that at the time of the advent of their Living Imam, the oppression will be wiped out, the honor of my Household will increase, and all my nation will come together under his protection. At that time, their accusers lessen and rancor decreases, and instead they are praised. This victory is when the people of the towns and cities are changed, and their situation is different from how it was. The righteous worshipers of God become weaker and weaker and without hope of relief, but at that time, the Living Imam will appear among them. His name is my name, and his father's name is the name of my father,[162] and he is of the children of my daughter. God manifests what is right to them, and destroys negation with their swords. People will follow them of their own desire and fear them.

At that moment the Prophet stopped crying, and said:

O you, the company of the believers! I have good news of relief for you, for God never breaks His promise, for He is the Wise and Aware. Certainly victory is close.

اللّٰهُمَّ اِنَّهُمْ اَهْلی فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهیرا.

O my Lord! These are my Household; remove any impurity from them and make them ever pure. Bring them happiness and take them in Your care; help them and give them honor; may they not be downcast. May Your Truth remain among them forever!

اِنَّكَ عَلی ما تَشاءُ قَدیر.

Indeed, You have power upon what You will." [163]

12) Khārazmī Muwaffaq Ibn Ahmad relates through his chains that Wāthila Ibn Asqa' said:

قالَ: لَمّا جَمَعَ رَسُولُ اللهِ عَلِیّاً وَفاطِمَةَ وَالْحَسَنَ وَالْحُسَیْنَ تَحْتَ ثَوْبِهِ قالَ: اَللّٰهُمَّ قَدْ جَعَلْتُ صَلَواتِكَ وَ رَحْمَتَكَ وَمَغْفِرَتِكَ وَرِضْوانَكَ عَلی اِبْراهیمَ وَ آلِ اِبْراهیمَ، اَللّٰهُمَّ اِنَّهُمْ مِنّی وَاَنَا مِنْهُمْ فَاجْعَلْ صَلَواتِكَ وَ رَحْمَتَكَ وَمَغْفِرَتَكَ وَرِضْوانَكَ عَلَیْهِمْ. قالَ واثِلَةُ: وَكُنْتُ واقِفاً بِالْبابِ فَقُلْتُ: وَعَلَیَّ یا رَسُولَ اللهِ بِاَبی اَنْتَ وَاُمّی؟ قالَ: اَللّٰهُمَّ وَعَلی واثِلَةَ. [164]

When the Prophet gathered Ali, Fātima, Hasan, and Husayn under his cloak, he implored: "You bestowed Your blessing, mercy, forgiveness, and satisfaction to Abraham and his family. Now, O Lord, these are my Household, they are for me and I am for them, so bestow Your blessing, mercy, forgiveness, and satisfaction upon them."

13) Muḥammad Ibn Yaʿqūb al-Kūlaynī relates through his chains that Imam Ṣādiq commented on the verse as follows:

أَنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً،
يَعْنِي الْاَئِمَّةَ وَوِلَايَتَهُمْ، مَنْ دَخَلَ فِيهَا دَخَلَ فِي بَيْتِ النَّبِيِّ.[165]

God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing means that they are the Guardians, and that whoever enters into their Guardianship actually enters the House of the Prophet.

14) Ibn Bābwayh relates through his chains that Imam Husayn Ibn Ali, the Master of the martyrs, said:

قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ فِي بَيْتِ اُمِّ سَلَمَةَ وَقَدْ نَزَلَتْ هٰذِهِ الْآيَةُ
«أَنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»
فَقَالَ رَسُولُ اللهِ: يَا عَلِيُّ هٰذِهِ الْآيَةُ فِيكَ وَفِي سِبْطَيَّ وَالْاَئِمَّةِ مِنْ وُلْدِكَ
فَقُلْتُ: يَا رَسُولَ اللهِ وَكَمِ الْاَئِمَّةُ بَعْدَكَ؟ قَالَ: اَنْتَ يَا عَلِيُّ ثُمَّ الْحَسَنُ وَالْحُسَيْنُ وَبَعْدَ الْحُسَيْنِ عَلِيٌّ ابْنُهُ
وَبَعْدَ عَلِيٍّ مُحَمَّدٌ ابْنُهُ وَبَعْدَ مُحَمَّدٍ جَعْفَرٌ ابْنُهُ وَبَعْدَ جَعْفَرٍ مُوسَى ابْنُهُ وَبَعْدَ مُوسَى عَلِيٌّ ابْنُهُ وَبَعْدَ عَلِيٍّ مُحَمَّدٌ
ابْنُهُ وَبَعْدَ مُحَمَّدٍ عَلِيٌّ ابْنُهُ وَبَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَالْحُجَّةُ مِنْ وُلْدِ الْحَسَنِ، هٰكَذَا اَسْمَاؤُهُمْ مَكْتُوبَةٌ عَلَى سَاقِ
الْعَرْشِ، فَسَأَلْتُ اللهَ تَعَالَى عَنْ ذٰلِكَ، فَقَالَ: يَا مُحَمَّدُ هٰذِهِ الْاَئِمَّةُ بَعْدَكَ مُطَهَّرُونَ مَعْصُومُونَ، وَاَعْدَاؤُهُمْ
مَلْعُونُونَ.[166]

I went to the house of Umm Salama to visit my grandfather, and the Verse of Purification was sent down there.

The Prophet said: "O Ali, this verse is for you, my beloved daughter, your children, and the Imams descending from you."

I asked: "How many Imams are there after you?" and the Prophet said:

> First there is you, O Ali, and after you is Hasan, then Husayn. And after Husayn is his son, Ali, and after his son Ali is his son, Muhammad, and after Muhammad is his son, Jaʿfar. After Jaʿfar is his son, Mūsā, and after Mūsā is his son, Ali, and after Ali is his son, Muhammad, and after Muhammad is his son, Ali. After Ali is his son, Hasan, and finally the Holy Proof of the era from the offspring of Hasan. Their names are written thus on the pillar of the firmament. I asked God the Almighty concerning them, and I was told: "O Muhammad, these are the Imams after you. They are all pure, innocent, and free from all fault, and their enemies are cursed."

15) Ibn Bābwayh relates through his chains that Abd al-Raḥmān Ibn Kathīr said:

قلت لابی عبد الله: ما عنی الله عزّ وجلّ بقوله "انما یرید الله لیذهب عنکم الرجس اهل البیت و یطهرکم تطهیرا"؟

قال: انزلت فی النبیّ و امیر المؤمنین و الحسن و الحسین و فاطمة علیهم السلام، فلما قبض الله عزّ وجلّ نبیّه کان امیر المؤمنین اماما ثم الحسن ثم الحسین ثم وقع تأویل هذه الآیة "و اولوا الارحام بعضهم اولی ببعض فی کتاب الله"

و کان علیّ بن الحسین اماما ثم جرت فی الائمة من ولد الاوصیاء علیهم السلام فطاعتهم طاعة الله و معصیتهم معصیة الله عزّ وجلّ.[167]

I asked Imam Ṣādiq about the Verse of Purification, and he replied:

> This verse was revealed for the Prophet, the Master of the Faithful, Hasan, Husayn, and Fātima, and when God, the Honorable and Exalted, took His Prophet to Him, the Master of the Faithful became the Imam, and after him Hasan and then Husayn. And after Husayn, according to the interpretation of the Verse of Ulil Arḥām, Ali Ibn al-Husayn became the Imam, and then the imamate passed one after another through his lineage. Therefore, to obey them is to obey God, and a sin against them is a sin against God, the Honorable and Exalted.

There is also a similar hadith, slightly different, from Ibn Bābwayh, and related by Jābir Juʿfī through Imam Muhammad Bāqir from the Master of the Faithful.

16) Through his chains, Ibn Bābwayh relates in his *Amālī* from Abū Baṣīr:

قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عليهما السّلام: مَنْ آلُ مُحَمَّدٍ؟ قَالَ: ذُرِّيَّتُهُ قُلْتُ: مَنْ اَهْلُ بَيْتِهِ؟ قَالَ: الْاَئِمَّةُ الْاَوْصِيَاءُ. قُلْتُ: مَنْ عِتْرَتُهُ؟ قَالَ: اَصْحَابُ الْعَبَاءِ. قُلْتُ: مَنْ اُمَّتُهُ؟ قَالَ: الْمُؤْمِنُونَ الَّذِينَ صَدَّقُوا بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ عَزَّوَجَلَّ، الْمُتَمَسِّكُونَ بِالثَّقَلَيْنِ اللَّذَيْنِ اُمِرُوا بِالتَّمَسُّكِ بِهِمَا كِتَابِ اللهِ وَعِتْرَتِهِ اَهْلِ بَيْتِهِ الَّذِينَ اَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا.[168]

I asked Imam Ṣādiq: "Who are the offspring of Muhammad?" He said: "His descendants." I asked: "Who are his Household?" He answered: "They are the Imams, his successors." I asked: "Who is his family?" He said: "The companions of the cloak." I asked: "Then who are those of his nation?" And he replied: "They are the believers who confirm whatever he has brought from God, and those who take hold of two precious things: the Book of God and his Household, whom God has cleansed of any impurity and has established in a station of absolute purity."

17) Ibn Bābwayh relates in his *Amālī* from Abū Baṣīr, that Imam Ṣādiq said to him:

يَا اَبَا بَصِيرٍ، نَحْنُ شَجَرَةُ الْعِلْمِ وَنَحْنُ اَهْلُ بَيْتِ النُّبُوَّةِ صلّى الله عليه و آله وسلّم وَفِي دَارِنَا مَهْبَطُ جِبْرَائِيلَ عليه السّلام، وَنَحْنُ خُزَّانُ عِلْمِ اللهِ، وَنَحْنُ مَعَادِنُ وَحْيِ اللهِ، مَنْ تَبِعَنَا نَجَا، وَمَنْ تَخَلَّفَ عَنَّا هَلَكَ، حَقًّا عَلَى اللهِ عَزَّوَجَلَّ.[169]

"O Abū Baṣīr, we are the tree of knowledge and also the Household of the Prophet, and our house is the place where Gabriel descends. We are the treasury of God's Knowledge and the mine of His revelations. Whoever follows us is saved, and he who opposes us, it is for God to destroy him."

18) This hadith is related in *Dhakhā'ir al-Uqbā* from Omar Ibn Abī Salama, and states that Rabīb, the son of the Prophet's wife Umm Salama, said:

عَنْ عُمَرَ بْنِ اَبِي سَلَمَةَ رَبِيبِ رَسُولِ اللهِ صلّى الله عليه و آله وسلّم: نَزَلَتْ هٰذِهِ الْآيَةُ عَلَى رَسُولِ اللهِ صلّى الله عليه و آله وسلّم «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ الْآيَةَ» وَفِي الْبَيْتِ اُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا فَدَعَا النَّبِيُّ صلّى الله عليه و آله وسلّم فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ، ثُمَّ قَالَ: اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا. قَالَتْ اُمُّ سَلَمَةَ: وَاَنَا مَعَهُمْ يَا رَسُولَ اللهِ؟ قَالَ: اَنْتِ عَلَى مَكَانِكِ وَاَنْتِ عَلَى خَيْرٍ.[170]

This verse was revealed to the Prophet when Umm Salama was at home. The Prophet called Fātima, Hasan, and Husayn while Ali was already sitting behind him. Then he spread his cloak over them and implored: "O God, these are my Household. Remove all impurity from them and keep them pure and free from any fault." Then Umm Salama asked: "O Prophet, am I also among them?" and he answered: "Stay where you are, for you are on the right path."

19) Suyūṭī has taken this hadith from Ibn Mardawayh and Khaṭīb, from Abī Sa'īd al-Khudrī, who said:

ابی سَعیدِ الخُدرِیِّ۔ رَضِیَ اللهُ عَنهُ۔ قالَ: کانَ یَومُ اُمِّ سَلَمَةَ اُمِّ المُؤمِنینَ۔ رَضِیَ اللهُ عَنها۔ فَنَزَلَ جَبرَئیلُ علیه السّلام عَلی رَسُولِ اللهِ صلّی الله علیه و آله وسلّم بِهذِهِ الآیَة:

"اِنَّما یُرِیدُ اللهُ لِیُذهِبَ عَنکُمُ الرِّجسَ اَهلَ البَیتِ وَیُطَهِّرَکُم تَطهیراً"، قالَ: فَدَعا رَسُولُ اللهِ صلّی الله علیه و آله وسلّم حَسَنٍ وَحُسَینٍ وَفاطِمَةَ وَعَلِیٌّ فَضَمَّهُمُ اِلَیهِ وَنَشَرَ عَلَیهِمُ الثَّوبَ، وَالحِجابُ عَلی اُمِّ سَلَمَةَ مَضرُوبٌ ثُمَّ قالَ: اللّهُمَّ هؤُلاءِ اَهلُ بَیتی، اللّهُمَّ اذهِب عَنهُمُ الرِّجسَ وَطَهِّرهُم تَطهیراً. قالَت اُمُّ سَلَمَة۔ رَضِیَ اللهُ عَنها: فَاَنا مَعَهُم یانَبِیَّ اللهِ؟ قالَ: اَنتِ عَلی مَکانِکِ وَاَنتِ عَلی خَیر[171].

It was a day when the Prophet was expected to stay with Umm Salama that Gabriel descended to the Prophet with the Verse of Purification. The Prophet called Hasan, Husayn, Fātima, and Ali to him and embraced them all. Then he spread a robe over them while Umm Salama was watching behind a curtain. Then the Prophet implored: "O my Creator! These are my Household. Raise them to the station of complete purification." Then Umm Salama asked: "O Prophet, am I also with them?" and he said: "Stay where you are, for your station is good."

20) Muḥib al-Din Ṭabarī has taken this hadith from the *Musnad* of Ahmad Ḥanbal and the *Dūlābī*, where Umm Salama says:

قالَت: بَینَما رَسُولُ اللهِ صلّی الله علیه و آله وسلّم فی بَیتِهِ یَوماً اِذ قالَتِ الخادِمُ: اِنَّ عَلِیّاً وَفاطِمَةَ بِالسُّدَّة، قالَت: فَقالَ لی: قُومی فَتَنَحّی عَن اَهلِ بَیتی، قالَت: فَقُمتُ فَتَنَحَّیتُ فِی البَیتِ قَریباً فَدَخَلَ عَلِیٌّ وَفاطِمَةَ وَمَعَهُمُ الحَسَنُ وَالحُسَینُ وَهُما صَبِیّانِ صَغیرانِ، فَاَخَذَ الصَّبِیَّینِ فَوَضَعَهُما فی حُجرِهِ وَقَبَّلَهُما وَاعتَنَقَ عَلِیّاً بِاِحدی یَدَیهِ وَفاطِمَةَ بِالاُخری وَقَبَّلَ فاطِمَةَ وَقَبَّلَ عَلِیّاً فَاَغدَقَ عَلَیهِم خَمیصَةً سَوداءَ ثُمَّ قالَ: اللّهُمَّ اِلَیکَ لا اِلَی النّارِ اَنا وَاَهلُ بَیتی. قالَت: قُلتُ: وَاَنا یا رَسُولَ اللهِ صَلَّی اللهُ عَلَیکَ؟ قالَ: وَاَنتِ[172].

Once when the Prophet was at my home, the servant suddenly came to me saying: "Ali and Fātima are at the door." Then the Prophet told me: "Stand up and keep away from my Household."

I stood up and waited in a corner away from them. Then Ali and Fātima entered with Hasan and Husayn following. The boys were still little, and the Prophet gave them kisses and let them sit on his lap. He then rested one hand on Ali's shoulder and the other on Fātima's. He kissed Ali and Fātima also, and then spread a marked black woolen robe over them, imploring: "O my Creator! Take them to Yourself, and do not lead them to the Fire. This is my Household with me."

I asked: "O Prophet, should He save me from the Fire?" and he said: "You also."

The Chains of Witnesses that the Verse of Purification is about the Five Holy Ones

A major chain goes back to the Prophet himself

Through his series of chains from Imam Ali Ibn al-Husayn Zain al-Ābīdīn, Shaykh Ṭūsī relates a detailed hadith about sayings and sermons given by Imam Ḥasan Mujtabā after his peace treaty with Muʿāwīyah, among which is the following:

وَقَدْ قَالَ اللهُ تَعالى: «إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»، فَلَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنا رَسُولُ اللهِ انا وَاخي وَاُمّي وَابي فَجَعَلَنا وَنَفْسَهُ فِي كِساءٍ لِاُمِّ سَلَمَةَ خَيْبَرِيٍّ وَذلِكَ فِي حُجْرَتِها وَ يَوْمِها، فَقالَ: اللّهُمَّ انَّ هؤُلاءِ اَهْلُ بَيْتِي وَهؤُلاءِ اَهْلي وَعِتْرَتي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. فَقالَتْ اُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْها: اَنَا اَدْخُلُ مَعَهُمْ يا رَسُولَ اللهِ؟ فَقالَ لَها رَسُولُ اللهِ: يَرْحَمُكِ اللهُ اَنْتِ عَلى خَيْرٍ وَاِلى خَيْرٍ، وَما اَرْضانِي عَنْكِ وَلكِنَّها خاصَّةٌ لي وَلَهُمْ، ثُمَّ مَكَثَ رَسُولُ اللهِ صلى الله عليه و آله و سلم بَعْدَ ذلِكَ بَقِيَّةَ عُمُرِهِ حَتّى قَبَضَهُ اللهُ اِلَيْهِ يَأْتينا فِي كُلِّ يَوْمٍ عِنْدَ طُلُوعِ الْفَجْرِ وَيَقُولُ: اَلصَّلاةَ يَرْحَمُكُمُ اللهُ «إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.[173]

After the peace treaty with Muʿāwīyah, Imam Hasan spoke in the presence of a group of the Muslims in the mosque, saying:

> God has sent down the Verse of Purification only for us. The Prophet called my father, my mother, my brother and me to him,

and then we all squeezed under the Khaybarī cloak (*kasā*). The cloak belonged to Salama, and this happened in her room. The Prophet then implored: "O my Creator! These are my family and my Household. Remove any impurity from them and cleanse them." Umm Salama asked: "O Prophet, may I also crawl under the cloak?" and he replied: "May God's mercy be upon you. You are on the right path and you will end with His Benevolence. How happy I am with you, but being together under the cloak is only for them and myself."

Imam Hasan continued: "Since that day until the end of his life, every morning at dawn the Prophet would come to us and say: 'Now it is time for the prayer, may God bless you,'[174] and he would recite the Verse of Purification for us."

This hadith concerns the Prophet's own witnessing, as well as Imam Hasan's observations on the Verse of Purification and the status of the Five Holy Ones.

Two other hadiths through Shaykh Ṭūsī's chains in his *Amālī* tell of Imam Ali saying:

قال عَلِيٌّ عليه السّلام: كانَ رَسُولُ اللهِ صلّى الله عليه و آله و سلم يَأتينا كُلَّ غَداة فَيَقُولُ: الصَّلاة رَحِمَكُمُ اللهُ الصَّلاة «إنَّما يُرِيدُ اللهُ لِيُذهِبَ عَنكُمُ الرِّجسَ اهلَ البَيتِ وَيُطَهِّرَكُم تَطهيراً».

Shaykh Ṭūsī supplies these two hadiths in the *Ghāyat al-Marām* (hadiths 18 and 19, 295)[175] and his *Amālī*[176] through his chains from Abū al-Ḥamrā', and from Suyūṭī,[177] Ibn Mardawayh, and Abī Sa'īd Khudrī. Haythamī mentions it slightly differently. The *Amālī* version is as follows:

شَهِدتُ النَّبِيَّ اربَعينَ صَباحاً يَجيءُ الى بابِ عَلِيٍّ وَفاطِمَةَ فَيَأخُذُ بِعِضادَتَيِ البابِ ثُمَّ يَقولُ: السَّلامُ عَلَيكُم اهلَ البَيتِ وَرَحمَةُ اللهِ الصَّلاة يَرحَمُكُمُ اللهُ «إنَّما يُرِيدُ اللهُ لِيُذهِبَ عَنكُمُ الرِّجسَ اهلَ البَيتِ وَيُطَهِّرَكُم تَطهيراً».

[Abū al-Ḥamrā' said:] "For forty days each morning I would see the Prophet go to the door of Ali and Fātima, and resting his hands on either side of the door, he would say: 'May God's praise be upon you. It is time to pray, and may God cast His mercy upon you!' Then he would recite the Verse of Purification to honor their status, and say:

انَا حَربٌ لِمَنْ حارَبْتُمْ انَا سِلْمٌ لِمَنْ سالَمْتُمْ.

'I am the enemy of those who are your enemies, and I am at peace with those who are at peace with you.'"

Suyūṭī says that Ṭabrānī extracted the following from Abū al-Ḥamrā':

قَالَ: رَأَيْتُ رَسُولَ اللهِ صلّى الله عليه و آله وسلّم يَأْتِي بابَ عَلِيٍّ وَفاطِمَةَ سِتَّةَ أَشْهُرٍ فَيَقُولُ: أَنَما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرا.[178]

[Abū al-Ḥamrā' says:] "I witnessed the Prophet coming to Ali and Fātima's house for six months and saying: 'God only desires to put away any impurity from you, the Household, and to purify you.'"

Suyūṭī states that Ibn Jarīr and Ibn Mardawayh said that Abī al-Ḥamrā' said:

قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ صلّى الله عليه و آله و سلّم ثَمانِيَةَ اشْهُرٍ بِالْمَدِينَةِ، لَيْسَ مَرَّةً يَخْرُجُ الى صَلاةِ الْغَداةِ الّا اتى الى بابِ عَلِيٍّ - رَضِيَ اللهُ عَنْهُ - فَوَضَعَ يَدَيْهِ عَلى جَنَبَتَيِ الْبابِ ثُمَّ قالَ: الصَّلاةَ الصَّلاةَ، "أَنَما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرا.[179]

"I remember that for eight continual months on his way to the mosque to pray in the morning the Prophet went to Ali's house and, placing his hands on either side of the front door, would call: 'Prayer, prayer.' Then he recited the Verse of Purification to honor their dignity."

And Suyūṭī,[180] with a hadith taken from Ibn Mardawayh, from Ibn Abbās and Tha'labī[181] who, with his own extracts with minor differences relates from Abū al-Ḥamrā' and Khārazmī from Khudrī,[182] says:

قَالَ: شَهِدْنا رَسُولَ اللهِ صلّى الله عليه و آله وسلّم تِسْعَةَ اشْهُرٍ يَأْتِي كُلَّ يَوْمٍ بابَ عَلِيِّ بْنِ ابِيطالِبٍ رَضِيَ اللهُ عَنْهُ عِنْدَ وَقْتِ كُلِّ صَلاةٍ فَيَقُولُ: السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ اهْلَ الْبَيْتِ «أَنَما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرا». الصَّلاةَ رَحِمَكُمُ اللهُ كُلَّ يَوْمٍ خَمْسَ مَرّاتٍ.

For nine continual months we witnessed the Prophet going to Ali Ibn Abī Ṭālib's house on his way to the mosque to pray, and each time saying: "May God's peace, His mercy, and His blessings be upon you, the Household," and then reciting the Verse of Purification to honor

them. Soon after, he said: "It is time to pray, may God cast His mercy upon you." And every day the Prophet repeated this before the five prayer times.

There is a statement from several sources in which Imam Ali speaks of how the Verse of Purification refers to him.

The First Declaration Regarding the Purification Verse from Imam Ali

One of these states how, when the Prophet passed away, Abū Bakr and Omar went to Imam Ali's house and commanded him to pay homage. After he refused, they went to the mosque and spoke briefly in the presence of the Muslims, mentioning the Verse of Purification and declaring that it was for their own benefit.

Shaykh Ṭūsī relates this hadith through his chains in his *Amālī*, where Imam Riḍā quotes his father and grandfather, back to Imam Sajjād Ali Ibn al-Husayn, who said:

قَالَ: لَمَّا اَتَى اَبُوبَكْرٍ وَعُمَرُ اِلَى مَنْزِلِ اَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَخَاطَبَاهُ فِي الْبَيْعَةِ وَخَرَجَا مِنْ عِنْدِهِ خَرَجَ اَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اِلَى الْمَسْجِدِ فَحَمِدَ اللهَ وَاَثْنَى عَلَيْهِ بِمَا اصْطَنَعَ عِنْدَهُمْ اَهْلَ الْبَيْتِ اِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْهُمْ وَاَذْهَبَ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيراً. ثُمَّ قَالَ: اِنَّ فُلَاناً وَفُلَاناً اَتَيَانِي وَطَالَبَانِي لِلْبَيْعَةِ لِنَفْسِيلَهُ اَنْ يَبَايِعَنِي، اَنَا ابْنُ عَمِّ النَّبِيِّ وَاَبُو ابْنَيْهِ وَالصِّدِّيقُ الْاَكْبَرُ وَاَخُو رَسُولِ اللهِ، لَا يَقُولُهَا اَحَدٌ غَيْرِي اِلَّا كَاذِبٌ، وَاَسْلَمْتُ وَصَلَّيْتُ، وَاَنَا وَصِيُّهُ وَزَوْجُ ابْنَتِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَاَبُو الْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ رَسُولِ اللهِ وَنَحْنُ اَهْلُ بَيْتِ الرَّحْمَةِ، بِنَا هَدَاكُمُ اللهُ وَبِنَا اسْتَنْقَذَكُمْ مِنَ الضَّلَالَةِ، وَاَنَا صَاحِبُ يَوْمِ الرُّوحِ وَفِي سَنَةٍ سُورَةٍ مِنَ الْقُرْآنِ، وَاَنَا الْوَصِيُّ عَلَى الْاَمْوَاتِ مِنْ اَهْلِ بَيْتِهِ وَاَنَا ثِقَتُهُ عَلَى الْاَحْيَاءِ مِنْ اُمَّتِهِ فَاتَّقُوا اللهَ يَثْبُتْ اَقْدَامَكُمْ وَيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ. ثُمَّ رَجَعَ اِلَى بَيْتِهِ[183].

When Abū Bakr and Omar went to the house of the Master of the Faithful, they ordered him to pay homage, but he refused to do so. Then, when they left the house, Imam Ali went to the mosque. After praising God for His favors towards the Household, for raising a Prophet from among them, and for preserving them from impurity, he said:

> Certain persons came to me and asked me to swear allegiance, when such as they have a duty to pay homage to me. I am the cousin of the Prophet and the father of his two grandsons. I am the greatest in truthfulness and piety and the [spiritual] brother of the Prophet. No one claims otherwise except a liar. I was the first to embrace

Islam and pray. I am the Successor of the Prophet and the husband of his daughter Fātima, the Lady of the Women of Paradise. I am the father of Hasan and Husayn, the two grandchildren of the Prophet. We are the Household of compassion, and God guided you through us and saved you from perversity. I am the owner of the Day of the Spirit and the Year, which are spoken of in the Qur'an and which are within me.[184] And I am his successor to the dead from his Household, and a trusty friend to his living nation. So follow the pious, for then God strengthens your steps and increases His blessings towards you.

He finished what he had to say and returned home.

The Second Declaration of Ali in Opposition to Abū Bakr and the Usurpation of Fadak

Ali Ibn Ibrāhīm relates through his chains in his commentary the following hadith from Imam Ṣādiq:

قَالَ: قَالَ امِيرُ الْمُؤْمِنِينَ عليه السلام لِاَبِي بَكْرٍ: يَا اَبَا بَكْرٍ تَقْرَأُ الْكِتَابَ؟ قَالَ: نَعَمْ، قَالَ: فَاَخْبِرْنِي عَنْ قَوْلِ اللهِ تَعَالَى: "اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" فِيمَنْ نَزَلَتْ، فِينَا اَمْ فِي غَيْرِنَا؟ قَالَ: بَلْ فِيكُمْ.[185]

"When the Master of the Faithful was angry about the Conquest of Fadak and was taking it to task, he said to Abū Bakr: "Do you ever recite the Book of God?" He answered, "Yes, I do." The Imam then said: "Then tell me for whom the Verse of Purification was sent down. Was it for us or for another?" and he answered: "It was sent down for you."

The Third Declaration from Ali Concerning the Verse of Purification at the Council Assembly

Shaykh Ṣadūq relates through his chains in his *Amālī* that Āmīr Ibn Wāthila said:

قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى فَسَمِعْتُ عَلِيًّا عليه السلام وَهُوَ يَقُولُ: اسْتَخْلَفَ النَّاسُ اَبَا بَكْرٍ وَاَنَا وَاللهِ اَحَقُّ بِالْاَمْرِ وَاَوْلَى بِهِ مِنْهُ، وَاسْتَخْلَفَ عُمَرُ وَاَنَا وَاللهِ اَحَقُّ بِالْاَمْرِ وَاَوْلَى مِنْهُ اَلَا اَنَّ عُمَرَ جَعَلَنِي مَعَ خَمْسَةٍ اَنَا سَادِسُهُمْ لَا يُعْرَفُ عَلَيَّ فَضْلٌ، وَلَوْ اَشَاءُ لَاحْتَجَجْتُ بِمَا لَا يَسْتَطِيعُ عَرَبِيُّهُمْ وَلَا عَجَمِيُّهُمُ الْمُعَاهِدُ مِنْهُمْ وَالْمُشْرِكُ تَغْيِيرَ ذٰلِكَ، ثُمَّ ذَكَرَ عليه السلام مَا احْتَجَّ بِهِ عَلَى اَهْلِ الشُّورَى، فَقَالَ فِي ذٰلِكَ: نَشَدْتُكُمْ بِاللهِ

هَلْ فِيكُمْ اَحَدٌ اَنْزَلَ اللهُ فِيهِ آيَةَ التَّطْهِيرِ عَلَى رَسُولِ اللهِ «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»؟ فَاَخَذَ رَسُولُ اللهِ صلّى الله عليه و آله وسلم كِساءً خَيْبَرِيّاً فَضَمَّنِي فِيهِ وَفَاطِمَةَ وَ الْحَسَنَ وَالْحُسَيْنَ ثُمَّ قَالَ: يَا رَبِّ اِنَّ هؤُلاَءِ اَهْلُ بَيْتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً؟

قَالُوا: اللّهُمَّ لا قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورى فَسَمِعْتُ عَلِيّاً عليه السّلام وَهُوَ يَقُولُ: اسْتَخْلَفَ النّاسُ اَبَا بَكْرٍ وَاَنَا وَاللهِ اَحَقُّ بِالْاَمْرِ وَاَوْلى بِهِ مِنْهُ، وَاسْتَخْلَفَ عُمَرُ وَاَنَا وَاللهِ اَحَقُّ بِالْاَمْرِ وَاَوْلى مِنْهُ اَلا اِنَّ عُمَرَ جَعَلَنِي مَعَ خَمْسَةٍ اَنَا سادِسُهُمْ لا يُعْرَفُ لِي فَضْلاً، وَلَوْ اَشاءُ لَاَحْتَجَجْتُ بِمالا يَسْتَطِيعُ عَرَبِيُّهُمْ وَلا عَجَمِيُّهُمُ الْمُعاهِدُ مِنْهُمْ وَالْمُشْرِكُ تَغْيِيرَ ذلِكَ، ثُمَّ ذَكَرَ عليه السّلام مَا احْتَجَّ بِهِ عَلى اَهْلِ الشُّورى، قَالَ فِي ذلِكَ: نَشَدْتُكُمْ بِاللهِ هَلْ فِيكُمْ اَحَدٌ اَنْزَلَ اللهُ فِيهِ آيَةَ التَّطْهِيرِ عَلى رَسُولِ اللهِ «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»؟ فَاَخَذَ رَسُولُ اللهِ صلّى الله عليه و آله وسلم كِساءً خَيْبَرِيّاً فَضَمَّنِي فِيهِ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ ثُمَّ قَالَ: يَا رَبِّ اِنَّ هؤُلاَءِ اَهْلُ بَيْتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً؟ قَالُوا: اللّهُمَّ لا.[186]

> After the Council of Omar I was in the same house and heard Imam Ali say: "The people assigned Abū Bakr as their Caliph, while I, by God, deserve to lead and am worthier of the caliphate. Then Abū Bakr assigned Omar as caliph, and by God, I was more deserving and worthier. Be watchful! Omar has assigned in this council five people, and I am the sixth, whereas my superiority and privilege is not unknown. And if I want to bring an action against it, I argue that never can an Arab or non-Arab, whether he is a believer or an unbeliever, change it.

Then the Imam argued with the people of the Council, saying:

> Tell me, for God's sake, is there any among us other than me for whom the Verse of Purification was sent down? Those whom the Prophet embraced, bringing Fātima, Hasan, and Husayn together, spreading his Khaybarī cloak over them, and saying: "O my Creator, these are my Household; remove any impurity and abomination from them and keep them clean and faultless."

The people of the Council answered: "No, never."

Shaykh Ṭūsī has related through of his chains in his *Amālī* that Abūdhar Ghaffari said:

انَّ عَلِيّاً وَ عُثمانَ وَ طَلْحَةَ وَالزُّبَيْرَ وَ عَبدَ الرَّحمنِ بْنَ عَوفٍ وَ سَعْدَ بْنَ ابى وَقّاصٍ امَرَهُمْ عُمَرُ بْنُ الْخَطّابِ انْ يَدْخُلُوا بَيْتاً وَ يَغْلِقُوا عَلَيْهِمْ بابَهُ وَ يَتَشاوَرُوا فى امْرِهِمْ يَتَنَهُمْ ثَلاثَةَ ايّامٍ، فَانْ تَوافَقَ خَمْسَةٌ عَلى قَوْلٍ واحِدٍ وَ ابى رَجُلٌ مِنْهُمْ قُتِلَ ذلِكَ الرَّجُلُ، وَانْ تَوافَقَ اَرْبَعَةٌ وَ اَبَى اثْنانِ قُتِلَ الاِثْنانِ. فَلَمّا تَواطَّوا جَمِيعاً عَلى رَأْيِ واحِدٍ قالَ لَهُمْ عَلِيُّ بْنُ ابيطالِبٍ عليه السلام: انّى احِبُّ انْ تَسْمَعُوا مِنّى ما اقُولُ لَكُمْ فَانْ يَكُنْ حَقّاً فَاقْبَلُوهُ وَانْ يَكُنْ باطِلاً فَانْكِرُوهُ، قالُوا: قُلْ، فَذَكَرَ فَضائِلَهُ عَنِ اللهِ سُبْحانَهُ وَعَنْ رَسُولِهِ صلى الله عليه و آله وسلم وَهُمْ يُواصُونَهُ وَيُصَدِّقُونَهُ فيما قالَ، وَكانَ فيما قالَ عليه السلام: هَلْ فيكُمْ اَحَدٌ انْزَلَ اللهُ فيهِ آيَةَ التَّطْهيرِ حَيْثُ يَقُولُ اللهُ تَعالى: "انَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهيراً" غَيْرى وَزَوْجَتى وَابْنَىَّ؟ قالُوا: لا[187].

Omar Ibn al-Khaṭṭāb told six people—Ali Ibn Abī Ṭālib, Othman, Ṭalḥa, Zubayr, Saʿd Ibn Abī Waqqāṣ, and Abd al-Raḥmān Ibn ʿAwf—to go to a quiet room after his death and lock the door, and discuss the matter of the caliphate. He told them that their assembly should last three days, and then if the verdict of five agreed, but one disagreed, they should behead him. And if the verdict of four agreed, but two disagreed, they should behead the two. And if the verdict of three agreed, but the other three disagreed, then the verdict of the three that included Abd al-Raḥmān Ibn ʿAwf would be right.

When it came to pass that five agreed on a certain man, Imam Ali told them: "I would like you to listen to what I tell you, and if what I say is right, then accept it, but if it is wrong, then reject it."

They said: "Tell us."

The Imam explained in detail all his virtues mentioned in the verses of the Qur'an that were sent down concerning his station and dignity, and what the Prophet had said regarding his pre-eminence. They all agreed with him and accepted what he said. Some of what he had said concerning his virtues was that when he had asked: "Is there any among us, other than me, my wife, and my two sons, for whom the Verse of Purification was sent down?" They had answered: "No, never."

Shaykh Ṭūsī also relates a similar hadith in his *Amālī* through Abū al-Aswad Duali's chains.[188]

The Fourth Declaration of Ali Concerning the Verse of Purification in the Mosque of the Prophet

Concerning the virtues of Ali, Fātima, and their sons, Hamwīnī relates through his series of chains in *al-Farā'id al-Simṭayn* that Salim Ibn Qays said:

> I saw Ali Ibn Abī Ṭālib in the Mosque of the Prophet when Othman and some others were sitting discussing knowledge and jurisprudence. They were talking about the Quraysh, their virtues, their background, their migration, and whatever the Prophet had thought and told them. The Master of the Faithful was sitting quietly and saying nothing, and none of his relatives or companions said a word. Then some of them turned to the Master of the Faithful and asked: "O Abū al-Hasan, why do you not speak?"
>
> He answered:
>
> > I heard the tribes of the Supporters and the Immigrants speaking of the virtues of certain people. But now, O company of the Quraysh and Supporters, I have a question to ask you. By what means has God honored you with this grace and nobility? Has He honored you for yourselves, your folk, your clan, your household, or anyone else?
>
> They all answered: "None, but God has honored us through Muhammad and his Household, hence not for our own household, clan, or kinfolk."
>
> The Imam then said: "You spoke rightly. Now, you, the Quraysh and the Supporters, do you know that whatever God has given you of worldly benefit and enjoyment in the Hereafter is through us, the Household, and no other?"
>
> The Imam then went on to mention his virtues one by one, reciting those verses of the Qur'an that mention his station and dignity, and then said:

أيُّها النّاسُ اتَعلَمُونَ انَّ اللهَ انزَلَ فى كتابِهِ:

"انّما يُريدُ اللهُ لِيُذهِبَ عَنكُمُ الرِّجسَ اهلَ البَيتِ وَيُطَهِّرَكُم تَطهيراً"

فَجَمَعَنى وَفاطِمَةَ وَابنَيَّ حَسَناً وَالحُسَينَ ثُمَّ القى عَلَينا كِساءَهُ وَقالَ: اللّهُمَّ هؤلآءِ اهلُ بَيتى وَلُحمَتى يُؤلِمُنى ما يُؤلِمُهُم، وَيَجرَحُنى ما يَجرَحُهُم فَاذهِب عَنهُمُ الرِّجسَ وَطَهِّرهُم تَطهيراً، قالَتْ: امُّ سَلَمَةَ: وَانَا يارَسُولَ اللهِ؟ قالَ: انتِ الى خَيرٍ، فِيَّ وَفى اخى عَلِىِّ بنِ ابيطالِبٍ وَفِى ابنَيَّ وَفى تِسعَةٍ مِن وُلدِ ابنَيَّ الحُسَينِ خاصَّةً

لَيْسَ مَعَنَا فِيهَا أَحَدٌ غَيْرُنَا؟ فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْنَا بِذَلِكَ فَسَأَلْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ فَحَدَّثَنَا كَمَا حَدَّثَتْنَا أُمُّ سَلَمَةَ.

> O people, do you know that God has sent down the Verse of Purification for our sake, saying: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing*? And the Prophet called me, Fātima, and both my sons, Hasan and Husayn, to him, and then spread a cloak upon us all, imploring: "O my Creator, this is my Household, these are part of my flesh, and whatever harms them harms me. O God, remove impurity and the devil from them, and keep them pure and cleansed." Umm Salama had then asked: "O Prophet, am I also the same as they?" and he said: "You have a happy ending. This concerns only me, my brother, Ali Ibn Abī Ṭālib, his two sons, and the nine sons of Husayn. Thus, no one else has a part in this purification."

> The people said: "Yes, we all bear witness that Umm Salama told us this story, and later when we asked the Prophet, he too explained it the same way that Umm Salama had explained it."[190]

This is a long hadith, and we have explained only the part related to the Verse of Purification and its reference to the Household.

Allāma Najm al-Din Sharīf Askarī says that this hadith, known among scholars as "the Adjuration," has been referred to by many of the learned among the Shi'a and Sunnis, including Ḥamwīnī Shāfi'ī in *al-Farā'id al-Simṭayn*, Khārazmi Ḥanafī in *al-Manāqib* (p. 217, with slight differences), Shaykh Sulaymān Qundūzī Ḥanafī has parts of it in *Yanābī' al-Mawadda* (p.114), the writer of *al-Manāqib al-Fākhirah*, and Ibn Ḥajar Haythamī has used parts of it in *al-Ṣawā'iq al-Muḥriqa* (p. 77). Among the imamate scholars, Sayyid Hāshim Baḥrānī mentions it in the *Ghāyat al-Marām* (p. 67) and in his small book known as *al-Manāqib*, with added appendices. It is also mentioned in the reference of hadiths published in Baghdad as *Ali and the Traditions*.

The Fifth Declaration of Ali Concerning the Verse of Purification before the Event of Ṣiffin

Mu'āwīyah wrote a long letter to Ali, sending it with Abū Dardā and Abū Hurayra. It stated: "If you did not take part in the killing of Othman, introduce his murderers to me so that they may be killed.

In that event, I will entrust the government to you, and all my relatives and the people of Shām, including myself, will swear allegiance to your Caliphate."

After answering Abū Hurayrah and Abū Dardā clearly and in detail, the Imam indicated the issue of Muʿāwīyah's treachery, as follows:

> The people have sworn allegiance to my caliphate, and so it is my task to judge the murderers of Othman. Therefore, what is your role in this matter? You neither are the nation's caliph, nor have responsibility for his execution, nor are you his heir. You are raising sedition with vengeance for bloodshed, and in this way you have become the cause of discord and separation among the Muslims. It is you who must swear allegiance to me, and your opposition is unlawful and illegitimate.

Then, with the Immigrants and Supporters present, he made a lengthy speech before Abū Hurayrah and Abū Dardā in which he pointed out his brilliant record in Islam and his undoubted rights concerning the religion, referring to verses of the Qurʾan that speak of his station and what the Prophet has said about his virtues and precedence.

The Imam then referred to the Verse of Purification, saying:

أيُّهَا النَّاسُ اتَعْلَمُونَ انَّ اللهَ تَبارَكَ وَتَعالى انْزَلَ فى كِتابِهِ: «انَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»، فَجَمَعَنى رَسُولُ اللهِ وَفاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ فى كِساءٍ وَقالَ: اللّهُمَّ هؤُلاءِ عِتْرَتى وَخاصَّتى وَاهْلُ بَيْتى فَاذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً، فَقالَتْ امُّ سَلَمَةَ: وَانَا؟ فَقالَ: انَّكِ عَلى خَيْرٍ وَانَّما انْزِلَتْ فِىَّ وَفى اخى عَلِىٍّ وَابْنَتَىَّ فاطِمَةَ وَابْنَىَّ الْحَسَنِ وَالْحُسَيْنِ صَلَواتُ اللهِ عَلَيْهِمْ خاصَّةً لَيْسَ مَعَنا غَيْرُنا وَفى تِسْعَةٍ مِنْ وُلْدِ الْحُسَيْنِ مِنْ بَعْدى. فَقامَ كُلُّهُمْ فَقالُوا: نَشْهَدُ انَّ امَّ سَلَمَةَ حَدَّثَتْنا بِذلِكَ، فَسَأَلْنا عَنْ ذلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَحَدَّثَنا بِهِ كَما حَدَّثَتْنا امُّ سَلَمَةَ.[191]

> O people! Know that God sent down the Verse of Purification when the Prophet gathered Fātima, Hasan, Husayn, and myself close to him under his cloak, saying: "O God! This is my family, my sacred Household. Take all impurity away from them and keep them pure." Then Umm Salama asked: "Am I also with them?" and the Prophet said: "Your destiny is assured, but this is for me, my brother Ali, my daughter Fātima, and for their two sons, Hasan and Husayn. No other has a part in this, but for nine of Husayn's children who will come after."

All those present stood up, saying: "We bear witness that we heard it from Umm Salama, and when we inquired about it from the Prophet, he confirmed it and told us the same thing."

Ali proposes another argument in a speech where he refers to the Verse of Purification. However, as it is somewhat lengthy, just a part of the translation is mentioned here.

In *al-Manāqib al-Fākhirah fi al-ʿItrat al-Ṭāhira* the narrator relates through his chains that Sharik Ibn Abdullah Aʿwar said:

> One day I saw Ali standing in the midst of the Prophet's Companions, who were sitting around him, and he said: "I direct you to swear by God, the Most Great, is there among us a brother to the Prophet other than me?" and they answered: "No."
>
> He then said: "I direct you to swear by God if there is a believer among you who believed before I did," and they said: "No."
>
> He said: "Tell me, for the sake of God, other than me, is there any among us to pray towards two directions of prayer, and to pay homage twice?" They answered: "No."
>
> He said: "I direct you to swear by God, is there any among you who has a wife like mine, the essence of Muṣṭafā, the source of honor and nobility, higher even than Mary in standing, Fātima al-Zahrā, the crown of the Women of Paradise?" and they said: "No."
>
> He said: "I direct you to swear by God, if there is any among you with two sons like mine, Hasan and Husayn, the two Masters of the Youth in Paradise?" They answered: "No."
>
> He said: "I direct you to swear by God, is there any among you whose origin is closer to the Prophet than mine?" They said: "No."
>
> He said: "I direct you to swear by God, is there any among you who performed the final ritual ablution of the Prophet, as I did?" They answered: "No."
>
> He said: "I direct you to swear by God, is there anyone among you who closed the Prophet's eyes upon his death, as I did?" They said: "No."
>
> He said: "I direct you to swear by God, is there any among you who was prepared to sacrifice his life for the sake of the Prophet and sleep in his bed on the perilous night of 'the overnight stay,' as I did, to sacrifice his blood, soul, and life in the way of the Prophet?" They answered: "No."

He said: "I direct you to swear by God, is there any among us, other than me, for whom Gabriel stood on his right, and Michael on his left, on the field of battle?" They said: "No."

He said: "I direct you to swear by God, is there any among us, other than me, for whom God has ordained friendship, as He has stated:

قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى

Say, I do not ask you any wage for this but affection towards [my] relatives (the Household)?" They answered: "No."

He stated: "I direct you to swear by God, is there any among us whom God has purified in His Book, other than my Household and me? as He has stated:

اِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

They answered: "No."

He said: "I direct you to swear by God, is there any among us, other than me, whose hand the Prophet held on the Day of Ghadīr al-Khum, saying:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ

'Whomsoever I am master of, so also is Ali his master. O God, watch over those who love him and oppose those who are his enemies'?" and they answered: "No."

He said: "I direct you to swear by God, is there any among us, other than me, who has three shares: one share for being related to the Prophet, one share for having a special station according to the Prophet, and one share for his migration?" They answered: "No."

He said:

> I direct you to swear by God, is there any among us, other than me, whom God and the Prophet permitted to have his front door be open as a mosque, when all the doors to the mosque were closed? For once my uncle stood up and said, "O Prophet, you closed all the doors to the mosque, but allowed the door of Ali's house to be open." And the Prophet responded: "By God, I did not honor Ali, nor did I locate him in the mosque. It was God Who gave him dignity and drew you out of the mosque."

All of them said: "O Ali, you speak the truth."

He said: "O my Creator! Bear witness, for You suffice as Witness."[192]

The Argument of Fātima al-Zahrā Concerning the Verse of Purification and Fadak

Salīm Ibn Qays said:

I went to the Mosque of the Prophet where a group of people were sitting in circle. They were all Hāshimī except Salmān, Abūdhar, Miqdād, Muhammad Ibn Abū Bakr, Omar Ibn Abī Salama, and Qays Ibn Saʿd Ibn ʿIbāda. Abbās asked Ali: "Do you know why Omar demanded compensation from his agents in the different cities, and also decreased the wages of all of them except Qunfudh?" The Imam cast a glance around him, and as his eyes became tearful, he said: "It was because Qunfudh lashed the arm of Zahrā so hard that her arm was painful until her death!" He continued:

> It is very strange that this nation has affection in their hearts for this man and his friend, and they honor and pay homage to them. If his agents were treacherous in the way they gathered money, he had no authority to leave them with their money, because it was spoils to which the Muslims had a right. Neither was he right to take half of it and leave them the other half. If, incidentally, his agents were not treacherous, then he had no right to any of their money. This man has taken a part of what is their property according to religious law. If this is unlawful property that they intend to keep, then without a witness he could not get it from them. And the strangest thing is that after behaving so, and getting half of the property, he let them stay on at their posts. If they had been treacherous, it was not right to assign them this work.

Then Imam Ali spoke of Omar's activities and the changes he had made to the laws and traditions of the Prophet. He then mentioned the event of Fadak, when they wanted to take Fadak away from Fātima. He said: "Is Fadak not my property; am I not the rightful owner of it? Is my counsel not in Fadak, and did I not utilize its produce in the time of the Prophet?"

They answered: "Yes, it is so."

Imam Ali then continues with the conversation Fātima had:

Fātima said: "So why do you demand a proof for what is in my control and is my own property?"

They said: "As it is for the Muslims, you should bring a proof as well as a good witness to claim it as yours; otherwise we will not give it back to you."

When all the people were standing about and witnessing, Fātima said: "With your immoral ways, you want to change a rule of the Prophet and impose a law upon us, the Household, different from that of the Muslims. O people, listen, and consider their actions and innovations!"

Then she told them: "Now, tell me, if I claim something that is the property of the Muslims, then do you want a proof from them or me?"

They said: "We ask for a proof from you, because it is in your control."

Fātima said: "If all the Muslims claimed that whatever is in my control belongs to them, then would you ask for a proof from me or them?"

With that Fātima won the argument, and they could not answer. Omar became angry, and shouted:

> This property is for the Muslims. It is their land, though in the control of Fātima, and she has benefitted from its corn and other produce. If she brings a manifest proof for her claim, to prove that the Prophet gave the land to her, even though it is spoils of battle and belongs to the Muslims, then we will have a special consideration for it.

Fātima said: "That is enough! Stop! I direct you to swear by God whether you heard the Prophet state: 'Fātima is foremost in gentleness and Lady of the Women in Paradise'?"

They answered: "Yes, we heard it from the Prophet."

Then she said: "Does the Lady of the Women of Paradise claim wrongfully and demand that which is not hers, but for other people? If four people, or two men, bore witness to my ugly deed, would you accept it?"

Abū Bakr remained silent, but Omar answered: "Yes, we would accept it, and even give lashes to you."

Then Fātima said:

> You lie. By saying this you reveal your baseness—or otherwise confess that you are not of the religion of Muhammad! Whoever considers it lawful to give lashes according to the law to the Lady

of the Women of Paradise is to be cursed. He is a disbeliever and far from God's mercy. He is a disbeliever in the religion of the Prophet Muhammad, for [as it is stated]:

انَّ مَنْ اذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا لَا تَجُوزُ عَلَيْهِمْ شَهَادَةُ لِأَنَّهُمْ مَعْصُومُونَ مِنْ كُلِّ سُوءٍ مُطَهَّرُونَ مِنْ كُلِّ فَاحِشَةٍ

Indeed, it is not allowed to accept the witness of those who bear witness against whosoever has had all filth and impurity removed by God, Who protects them from all fault, those who are pure and innocent, and free from any error or ugly deed.

O Omar, tell me if certain people assert disbelief, blasphemy, or ugliness against those people whom God has mentioned as pure and immaculate in the Verse of Purification, and recognizes as the Household, even just one; then the people may renounce them and lash them.

Omar said: "Yes, the Household in this verse are like the ordinary people."

Fātima then said:

You are lying [for it is said]:

مَا هُمْ وَسَائِرُ النَّاسِ سَوَاءٌ لِأَنَّ اللهَ عَصَمَهُمْ وَأَنْزَلَ عِصْمَتَهُمْ وَتَطْهِيرَهُمْ، وَأَذْهَبَ عَنْهُمُ الرِّجْسَ، فَمَنْ صَدَّقَ عَلَيْهِمْ فَإِنَّمَا يُكَذِّبُ اللهَ وَرَسُولَهُ

They are not like the other people, because God has stated that they are infallible and free of any filth and impurity and has mentioned their immaculacy in the Qur'an. He has told the people that they are pure, clean, and protected against any evil, so whoever believes they have transgressed has denied God and His Prophet.

At this point they could not answer Fātima's strong argument, and Abū Bakr told Omar to remain silent.[193]

The First Argument of Imam Hasan Referring to the Verse of Purification

On the day when Imam Ali passed away and was buried, Imam Hasan returned to the Mosque of Kūfa. The mosque was filled with people, and the Imam began to speak. He mentioned the virtues of Imam Ali and other points, and then all those present paid homage

to the caliphate of the Imam. In his speech he mentioned how the Verse of Purification applied to him.

Muhammad Ibn Abbās Ibn Māhyār, whose views in his commentary on the Qur'an and verses concerning the Household are considered authentic by the Shi'a, has written with reference to his chains that Omar Ibn Ali Ibn Abī Ṭālib, the brother of Imam Hasan, said that when his father was murdered, Imam Hasan Ibn Ali addressed the people as follows:

قال: خَطَبَ الْحَسَنُ بْنُ عَلِيٌّ عليهما السّلام النّاسَ حينَ قُتِلَ عَلِيٌّ عليه السّلام فَقالَ: قُبِضَ فى هذِهِ اللَّيْلَةِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ وَلا يُدْرِكُهُ الْآخِرُونَ، ماتَرَكَ عَلى ظَهْرِ الْأَرْضِ صَفْراءَ وَلا بَيْضاءَ اِلّا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ مِنْ عَطائِهِ اَرادَ اَنْ يَبْتاعَ بِها خادِماً لِاَهْلِهِ، ثُمَّ قالَ: اَيُّهَا النّاسُ مَنْ عَرَفَنى فَقَدْ عَرَفَنى وَمَنْ لَمْ يَعْرِفْنى فَاَنَا الْحَسَنُ بْنُ عَلِيٍّ وَاَنَا ابْنُ الْبَشيرِ النَّذيرِ وَالدّاعى اِلَى اللهِ بِاِذْنِهِ وَالسِّراجِ الْمُنيرِ، اَنَا مِنْ اَهْلِ الْبَيْتِ الَّذى كانَ يَنْزِلُ فيهِ جَبْرائيلُ وَيَصْعَدُ، وَاَنَا مِنْ اَهْلِ الْبَيْتِ الَّذينَ اَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهيراً.[194]

On this night a man went to God, and his soul soared to the Holy Realm that predecessors have been unable to achieve in the journey to God, nor could they reach his station. He passed away without leaving any white [silver] or yellow [gold] behind. What he left was 700 dirhams of his share in the Public Treasury, which he was going to use to pay for a servant for his family.

O, company of the people, whoever knows me well, he knows, but he who does not, let him know that I am Hasan Ibn Ali, and I am a son of the Prophet, I am the bearer of the good news of God's mercy, and I am here to warn you of God's chastisement and direct you to Him. I am the son of the Illuminating Light; I am from a family amongst whom Gabriel descended and thenceforth ascended. I am a member of a Household that God has purified and from whom He has removed filth and impurity, and He has secured them against any fault.

And Ḥākim in the *Mustadrak*, as well Haythamī, have related:

انَّ الْحَسَنَ بْنَ عَلِيٍّ خَطَبَ النّاسَ حينَ قُتِلَ عَلِيٌّ وَقالَ فى خُطْبَتِهِ: اَيُّهَا النّاسُ مَنْ عَرَفَنى فَقَدْ عَرَفَنى وَمَنْ لَمْ يَعْرِفْنى فَاَنَا الْحَسَنُ بْنُ عَلِيٍّ وَاَنَا ابْنُ النَّبِيِّ وَاَنَا ابْنُ الْوَصِيِّ وَاَنَا ابْنُ الْبَشيرِ وَاَنَا ابْنُ النَّذيرِ وَاَنَا ابْنُ الدّاعى اِلَى اللهِ بِاِذْنِهِ وَاَنَا ابْنُ السِّراجِ الْمُنيرِ، وَاَنَا مِنْ اَهْلِ الْبَيْتِ الَّذى كانَ جَبْرَئيلُ يَنْزِلُ اِلَيْنا وَيَصْعَدُ مِنْ عِنْدِنا، وَ اَنَا مِنْ اَهْلِ الْبَيْتِ الَّذى اَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهيراً. الخطبة.[195]

After the martyrdom of Ali, Hasan Ibn Ali, while addressing the people with his sermon, said:

> O people! Whoever knows me, he knows me well, but he who does not know me, let him know that I am Hasan Ibn Ali, a son of the Prophet. I am the son and guardian of the Prophet, who gives good news of God's mercy. I am a warner against the chastisement of God, and I am the son of the inviter to God, by His permission, and the son of the Illuminating Light. And I am from a Household that Gabriel would visit, a Household that God removed from filth and impurity, and that He has preserved from fault.

The Second Argument of Imam Hasan Concerning the Verse of Purification

This is when he made a peace treaty with Muʿāwīyah and climbed the pulpit to give a lengthy and detailed sermon in which he mentioned all his virtues and priorities.

In his *Amālī*, the Shaykh has related this sermon through two chains, one of which is from Ali Ibn al-Hasan Zayn al-Ābīdīn. The sermon is very long. The Imam explains his virtues, and then states:

وَأَقُولُ مَعَاشِرَ الْخَلَائِقِ فَاسْمَعُوا وَلَكُمْ أَفْئِدَةٌ وَأَسْمَاعٌ صُمُّوا: أَنَا أَهْلُ بَيْتٍ أَكْرَمَنَا اللهُ بِالْإِسْلَامِ وَاخْتَارَنَا وَ اصْطَفَانَا وَاجْتَبَانَا وَأَذْهَبَ عَنَّا الرِّجْسَ وَطَهَّرَنَا تَطْهِيراً، وَالرِّجْسُ هُوَ الشَّكُّ فَلَا شَكَّ فِي اللهِ الْحَقِّ وَدِينِهِ بِأَ، وَطَهَّرَنَا مِنْ كُلِّ افْنٍ وَعَيْبٍ مُخْلَصِينَ إِلَى آدَمَ نِعْمَةً مِنْهُ، لَمْ تَفْتَرِقِ النَّاسُ فِرْقَتَيْنِ إِلَّا جَعَلَنَا اللهُ فِي خَيْرِهِمَا، فَأَدَّتِ الْأُمُورُ وَانْقَضَتِ الدُّهُورُ.

> O company of the people, listen! You have your own hearts and ears, so do listen. We are the Household, honored by God to Islam. He has chosen us and nominated us. He removed filth and impurity from us and made us faultless, free from doubt and immorality. We never doubted the religion of God, for He has cleansed us from weakness in our thoughts and error in our acts. And He secured our forefathers back to the time of Adam. He has made us pure, and has honored us with this blessing. Never had people fallen into two kinds until He assigned us as the pure and upright, and thus the wheel turned and life ran on.

The Imam goes on to explain his virtues in detail, and then says:

فَنَحْنُ اَهْلُهُ وَلَحْمُهُ وَدَمُهُ وَنَفْسُهُ وَنَحْنُ مِنْهُ وَهُوَ مِنَّا، وَقَدْ قَالَ اللهُ تَعالى: «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»، فَلَمَّا اَنْزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنا رَسُولُ اللهِ صلى الله عليه و آله و سلم اَنَا وَاُخِي وَاُمِّي وَاَبِي فَجَعَلَنا وَنَفْسَهُ فِي كِساءٍ لِاُمِّ سَلَمَةَ خَيْبَرِيٍّ فِي حُجْرَتِها وَيَوْمِها فَقالَ: اَللّهُمَّ هؤُلاءِ اَهْلُ بَيْتِي وَهؤُلاءِ اَهْلِي وَعِتْرَتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً، فَقالَتْ اُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْها اَنَا اَدْخُلُ مَعَهُمْ يا رَسُولَ اللهِ؟ فَقالَ لَها رَسُولُ اللهِ صلى الله عليه و آله و سلم يَرْحَمُكِ اللهُ اَنْتِ عَلى خَيْرٍ وَاِلى خَيْرٍ وَما اَرْضانِي عَنْكِ وَلكِنَّها خاصَّةٌ لِي وَلَهُمْ، ثُمَّ مَكَثَ رَسُولُ اللهِ بَعْدَ ذلِكَ بَقِيَّةَ عُمُرِهِ حَتّى قَبَضَهُ اللهُ اِلَيْهِ يَأْتِينا فِي كُلِّ يَوْمٍ عِنْدَ طُلُوعِ الْفَجْرِ وَيَقُولُ: اَلصَّلاةَ يَرْحَمُكُمُ اللهُ، «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً». الخطبة

We are the Household, the flesh, the blood, and the very life of the Prophet; we are of him and he is of us. And God, the Almighty, has stated: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.* And when the Purification Verse was revealed, the Prophet brought my father, my mother, my brother, and me together, and then placed us with him under the Khaybarī cloak that belonged to Umm Salama. This occurred at Umm Salama's house, where the Prophet was on that day. He then implored: "O my Creator! This is my Household; these are the members of my family. Remove all impurity from them, and keep them pure." At that moment Umm Salama asked: "O Prophet, am I allowed to join them?" and the Prophet answered: "May God bless you, for you are on the right path and have a good destiny. I am very pleased with you, but this station is specified for us only."

After this, the Prophet came to us every morning at dawn and said: "It is time to pray, and may God bless you. This is what God desires for you. It is His will to save you from all impurity and keep you pure and sacred."

The second document is from Abū Omar Zādhān, who states:

After Imam Hasan had made the peace treaty with Muʿāwīyah, he climbed the pulpit and spoke to the people about his virtues, saying:

وَلَمّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنا رَسُولُ اللهِ صلى الله عليه و آله و سلم فِي كِساءٍ لِاُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها خَيْبَرِيٍّ ثُمَّ قالَ: اَللّهُمَّ هؤُلاءِ اَهْلُ بَيْتِي وَعِتْرَتِي فَاَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. الخطبة.[196]

When the Purification Verse was sent down, the Prophet gathered us all together under the Khaybarī cloak belonging to Umm Salama,

and implored: "O my Creator! This is my Household, and these are the members of my family. Remove any impurity and complexity from them and keep them pure and clean." Then the Imam continued with his sermon.

The Third Argument of Imam Hasan Regarding the Purification Verse

During the battle with Muʿāwīyah they stabbed Imam Hasan in the thigh with a dagger. After recovering, he delivered a sermon, and later on, with slightly different wording, Haythamī and Ibn Kathīr related it. Haythamī's version is as follows, which Ṭabrānī has related, and its origin is authentic:

انَّ الْحَسَنَ بْنَ عَلِيٍّ حِينَ قُتِلَ عَلِيٌّ اسْتُخْلِفَ، فَبَيْنَا هُوَ يُصَلِّي بِالنَّاسِ اذْ وَثَبَ رَجُلٌ فَطَعَنَهُ بِخَنْجَرٍ فِي وَرِكِهِ فَتَمَرَّضَ مِنْهَا اشْهُرًا ثُمَّ قَامَ فَخَطَبَ عَلَى الْمِنْبَرِ فَقَالَ: يَا اهْلَ الْعِرَاقِ اتَّقُوا اللهَ فِينَا فَانَّا امَرَاؤُكُمْ وَ ضُيُفَانُكُمْ، وَ نَحْنُ اهْلُ الْبَيْتِ الَّذِي قَالَ اللهُ عَزَّ وَ جَلَّ: "انَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا"، فَمَا زَالَ يَوْمَئِذٍ يُكَلِّمُهُمْ حَتَّى مَا تَرَى فِي الْمَسْجِدِ الَّا بَاكِيًا[197]

After the martyrdom of his father, Imam Hasan was the rightful caliph, and while he was leading the congregational prayer a man suddenly stood up and stabbed him in the thigh. The Imam was ill for a few months, and after he had recovered he went to the mosque and spoke from the pulpit, saying: "O people of Iraq, Fear God, and do us no unkindness, for we are your Emirs and guests. We are the very Household of whom God has stated: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*" On that day, the Imam continued speaking in such a way that we saw hardly anyone in the mosque who was not crying.

The Argument of Imam Husayn Concerning the Purification Verse

This is a testament in verse ascribed to him, which he read in front of the army on the Day of Āshūrā. It begins as follows:

كَفَرَ الْقَوْمُ وَقِدْمًا رَغِبُوا عَنْ ثَوَابِ اللهِ رَبِّ الثَّقَلَيْنِ

The folk lost faith, and turned away in their desire
From the reward of God, the Lord of Two Adored Ones!

He then enumerates his virtues, and subsequently says:

نَحْنُ اصْحابُ الْكِساءِ خَمْسَتُنا قَدْ مَلَكْنا شَرْقَها وَالْمَغْرِبَيْنِ
ثُمَّ جَبْرِيلُ لَنا سادِسُنا وَلَنا الْبَيْتُ كَذا وَالْمَشْعَرَيْنِ[198]

We are the Companions of the Cloak, and we all gathered beneath it; from the east to the west, nobility and virtue are ours. There were none under the cloak except us and Gabriel, the heavenly Angel, who counted as the sixth. The Kaʿba, ʿArafāt, and Mashʿar are our houses.

On several occasions Imam Husayn has said that he is of the Household. One occasion was when Muslim Ibn Aqīl hesitated to go to Iraq and wrote a letter to him confessing his hesitation and how it augured bad for his journey. The Imam replied:

يَا ابْنَ الْعَمِّ اِنِّی سَمِعْتُ رَسُولَ اللهِ صلّی الله علیه و آله وسلم يَقُولُ: ما مِنّا اَهْلَ الْبَيْتِ مَنْ يَتَطَيَّرُ وَلا يَتَطَيَّرُ بِهِ، فَاِذا قَرَأْتَ كِتابِی فَامْضِ عَلی ما اَمَرْتُكَ، وَالسَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكاتُه.[199]

"O cousin, I heard the Prophet say: 'There is none among us, the Household, who should consider ill omens. As soon as you have read my letter, go and do what I have commanded you. Go, and may peace, mercy, and God's blessings be upon you.'"

Another time was when he was giving a sermon before leaving Mecca for Karbalā, and he said:

رِضَا اللهِ رِضانا اَهْلَ الْبَيْتِ، نَصْبِرُ عَلی بَلائِهِ وَيُوَفِّينا اُجُورَ الصّابِرِينَ.[200]

"The satisfaction of God is the satisfaction of us, the Household. We will remain patient in His trials and calamities, and He will give us the reward of the patient."

Another is in a sermon he delivered on the Eve of Āshūrā, when he announced: "Whoever wants to leave, let him leave." He said:

وَالْآنَ لَمْ يَكُنْ لَهُمْ مَقْصَدٌ اِلّا قَتْلی وَقَتْلَ مَنْ يُجاهِدُ بَيْنَ يَدَیَّ وَسَبْیَ حَرَمی بَعْدَ سَلْبِهِمْ، وَاَخْشی اَنَّكُمْ ما تَعْلَمُونَ اَوْ تَعْلَمُونَ وَتَسْتَحْيُونَ وَالْخِدْعُ عِنْدَنا اَهْلَ الْبَيْتِ مُحَرَّمٌ، فَمَنْ كَرِهَ مِنْكُمْ ذٰلِكَ فَلْيَنْصَرِفْ. الخطبة.[201]

And now this nation has no aim but to kill me and those who struggle alongside me. They have intended to kill us, and capture the women and children after plundering them. My worry is that perhaps you are unaware of this, or perhaps you know, but feel reluctant to believe me alone. The deceit and tricks played on us, the Household, are unlawful.

The right thing to do is for any of you who wants to leave, and neither wants to fight nor be killed, then he may go.

The Argument of Imam Sajjād Concerning the Purification Verse

In the *al-Luhūf*, Sayyid Ibn Tāwūs says:

When they brought the captives to Shām, the people stood and watched. They led them thus until they were by the gate of Damascus. They had them stand next to the platform as they have done with other captives. Then an old man came closer to the family and said:

الْحَمْدُ لِلّٰهِ الَّذِی قَتَلَكُمْ وَاَهْلَكَكُمْ وَاَرَاحَ الْبِلَادَ عَنْ رِجَالِكُمْ وَاَمْكَنَ اَمِيرَ الْمُؤْمِنِينَ مِنْكُمْ، فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عليهما السلام: يَا شَيْخُ هَلْ قَرَأْتَ الْقُرْآنَ؟ قَالَ: نَعَمْ، قَالَ: فَهَلْ عَرَفْتَ هٰذِهِ الْآيَةَ: «قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْراً اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى؟ قَالَ الشَّيْخُ: نَعَمْ قَدْ قَرَأْتُ ذٰلِكَ، فَقَالَ عَلِيٌّ عليه السلام: فَنَحْنُ الْقُرْبٰى يَا شَيْخُ، فَهَلْ قَرَأْتَ فِي بَنِي اِسْرَائِيلَ: «وَ آتِ ذَا الْقُرْبٰى حَقَّهُ»؟ فَقَالَ الشَّيْخُ: قَدْ قَرَأْتُ، فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما السلام: فَنَحْنُ الْقُرْبٰى يَا شَيْخُ، فَهَلْ قَرَأْتَ هٰذِهِ الْآيَةَ: «وَاعْلَمُوا اَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبٰى؟ قَالَ: نَعَمْ، فَقَالَ لَهُ عَلِيٌّ عليه السلام: فَنَحْنُ الْقُرْبٰى يَا شَيْخُ، فَهَلْ قَرَأْتَ هٰذِهِ الْآيَةَ: «اِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً»؟ قَالَ الشَّيْخُ: قَدْ قَرَأْتُ ذٰلِكَ، فَقَالَ عَلِيٌّ (ع) فَنَحْنُ اَهْلُ الْبَيْتِ الَّذِينَ خَصَّنَا اللّٰهُ بِآيَةِ الطَّهَارَةِ يَا شَيْخُ. قَالَ الرَّاوِي: فَبَقِيَ الشَّيْخُ سَاكِتاً يَنْظُرُ مَا عَلَى مَا تَكَلَّمَ بِهِ وَقَالَ: بِاللّٰهِ اَنْتُمْ هُمْ؟ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما السلام: تَاللّٰهِ اِنَّا لَنَحْنُ هُمْ مِنْ غَيْرِ شَكٍّ، وَحَقِّ جَدِّنَا رَسُولِ اللّٰهِ صلى الله عليه و آله وسلم اِنَّا لَنَحْنُ هُمْ، فَبَكَى الشَّيْخُ وَرَمَى عِمَامَتَهُ ثُمَّ رَفَعَ رَأْسَهُ اِلَى السَّمَاءِ وَقَالَ: اَللّٰهُمَّ اِنِّي اَتَبَرَّأُ اِلَيْكَ مِنْ عَدُوِّ آلِ مُحَمَّدٍ عليهم السلام مِنْ جِنٍّ وَاِنْسٍ، ثُمَّ قَالَ: هَلْ لِي مِنْ تَوْبَةٍ؟ فَقَالَ لَهُ: نَعَمْ اِنْ تُبْتَ تَابَ اللّٰهُ عَلَيْكَ وَاَنْتَ مَعَنَا، قَالَ: اَنَا تَائِبٌ، فَبَلَغَ يَزِيدَ بْنَ مُعَاوِيَةَ حَدِيثُ الشَّيْخِ فَاَمَرَ بِهِ فَقُتِلَ.[202]

Thanks and praise are for God, Who let you perish and die away. He rid your towns of the wicked and saved the people, and He let the Commander of the Faithful [Yazīd Ibn Muʿāwīyah] prevail over you."

Then Imam Ali Ibn al-Husayn Zayn al-Ābīdīn said to the old man: "O Shaykh, have you read the Qur'an?" He answered: "Yes, I have."

The Imam said: "Have you read the verse wherein God states: *O Prophet, tell the people that you expect no reward for bearing My message other than friendship and kindness to your relatives*?"

The old man answered: "Yes, I have read this verse."

The Imam said: "O Shaykh, we are those very relatives of the Prophet. And have you read the verse in the chapter of "The Children of Israel" where God states: *O people, know that from whatever you receive as booty one fifth goes to God, to the Prophet and his relatives*?" He answered: "Yes."

Then the Imam said: "We are the relatives, the closest to the Prophet. O Shaykh, have you read the verse: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing*?" The old man said: "Yes, I have read this verse."

The Imam said: "O Shaykh, we are the very Household God speaks of in the Purification Verse."

After hearing these words, the old man was astonished at what Imam Sajjād had said. He was remorseful for his own condition and worried for what he had said to the Imam. Thus he turned to the Imam and said: "For the sake of God, tell me you are really of the Household of the Prophet!"

The Imam said: "I swear by God and the Prophet our grandfather, that without doubt we are the Household of the Prophet."

On hearing the Imam's words, the old man began to cry. He took his turban from his head and hit it on the ground fiercely, and raising his face to Heaven, he implored: "O my Creator, we hate the enemies of the Household of Muhammad, whether they are men or *jinn*." Then, turning to the Imam, he said: "Is there a way for me to repent? Is my repentance accepted?" and the Imam replied: "Yes, if you turn to God, God shall cast His mercy upon you, and you will be among us."

The old man implored: "O Lord! Now I repent."

Later on, when they related this story to Yazīd, he commanded them to kill the old man, and he was killed.

Khārazmī has related the same hadith with minor differences in the *Maqtal*.[203] Ṭabarī also relates it in a commentary on the Purification Verse,[204] and Ibn Kathīr mentions the section about the old man from Shām in another commentary.[205]

Ālūsī[206] Ibn Sayyid Sharaf al-Din[207] relates five different cases where the Imam speaks of the Verse of Amity

قُلْ لَا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى

with the old man from Shām, and Sayyid Sharaf al-Din relates it from Ṭabrānī and *Ṣawā'iq al-Muḥriqa*.

The Argument of Sayyida Zaynab to the Assembly of Ibn Zayad

When they brought the captives from Muhammad's Household into the great house of Ubaydallah Ibn Zīyād and Sayyida Zaynab was introduced to him, he said:

اَلْحَمْدُ لِلّٰهِ الَّذِي فَضَحَكُمْ وَقَتَلَكُمْ وَاَكْذَبَ اُحْدُوثَتَكُمْ، فَقَالَتْ زَيْنَبُ: اَلْحَمْدُ لِلّٰهِ الَّذِي اَكْرَمَنَا بِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَطَهَّرَنَا مِنَ الرِّجْسِ تَطْهِيرًا، اِنَّمَا يَفْتَضِحُ الْفَاسِقُ وَيَكْذِبُ الْفَاجِرُ وَهُوَ غَيْرُنَا، وَالْحَمْدُ لِلّٰهِ.[208]

"Praise be to God Who killed your people and disgraced you, revealing your false claim."

Then Sayyida Zaynab said: "Praise be to God Who honored us through His Prophet Muhammad and preserved us from impurity and saved us. It is true that the corrupt are disgraced, but thanks be to God that such a one is not among us."

She mockingly cursed Yazīd by saying:

اَمِنَ الْعَدْلِ يَا ابْنَ الطُّلَقَاءِ تَخْدِيرُكَ حَرَائِرَكَ وَاِمَاءَكَ، وَسَوْقُكَ بَنَاتِ رَسُولِ اللهِ سَبَايَا؟ قَدْ هَتَكْتَ سُتُورَهُنَّ وَاَبْدَيْتَ وُجُوهَهُنَّ، تَحْدُو بِهِنَّ الْاَعْدَاءُ مِنْ بَلَدٍ اِلٰى بَلَدٍ، وَتَسْتَشْرِفُهُنَّ اَهْلُ الْمَنَاهِلِ وَالْمَنَاقِلِ، وَ يَتَصَفَّحُ وُجُوهَهُنَّ الْقَرِيبُ وَالْبَعِيدُ وَالدَّنِيُّ وَالشَّرِيفُ، لَيْسَ مَعَهُنَّ مِنْ رِجَالِهِنَّ وَلِيٌّ وَلَا مِنْ حُمَاتِهِنَّ حَمِيٌّ، وَكَيْفَ يُرْتَجٰى مُرَاقَبَةُ مَنْ لَفَظَ فُوهُ اَكْبَادَ الْاَزْكِيَاءِ، وَنَبَتَ لَحْمُهُ بِدِمَاءِ الشُّهَدَاءِ، وَكَيْفَ يَسْتَبْطِئُ فِي بُغْضِنَا اَهْلَ الْبَيْتِ مَنْ نَظَرَ اِلَيْنَا بِالشَّنَفِ وَالشَّنَآنِ وَالْاِحَنِ وَالْاَضْغَانِ. الخطبة[209]

O son of a freed captive! Is it right and fair that you keep your women and slave-girls secure behind a curtain, but have the daughters of the Prophet paraded as captives among the people, having torn apart the veils of their immaculacy and made their faces seen? Their enemies force them to move from one town to the next, and the common desert people glance at their faces and see them. All the people, both the known and

the unknown, the noble and the lowly, look at them, and there remains not a single man to protect them. How can nobility be expected from one who has chewed the liver of the Immaculate, the Guardian of God, and then cast him away, his flesh nourished with the blood of the martyrs? How can one who is our manifest enemy stop his grudge and enmity against us, the Household of the Prophet?

The Argument of Sayyida Fātima al-Ṣughrā in Kūfa Concerning the Purification Verse

After praising God, Sayyida Fātima explains the tragic events of the Household in detail, and then says:

وَافْتَخَرَ بِذٰلِكَ مُفْتَخِرٌ كُرْشِعراً:

نَحْنُ قَتَلْنا عَلِيّاً وَبَنِي عَلِيٍّ بِسُيُوفٍ هِنْدِيَّةٍ وَرِماحٍ

وَسَبَيْنا نِساءَهُمْ سَبْيَ تُرْكٍ وَطَعَنّاهُمْ فَأَيَّ نِطاحٍ

بِفِيكَ أَيُّهَا الْقائِلُ الْكَفِكَفُ وَالْأَثْلَبُ، افْتَخَرْتَ بِقَتْلِ قَوْمٍ زَكّاهُمْ وَطَهَّرَهُمْ وَاذْهَبَ عَنْهُمُ الرِّجْسَ.[210]

A proud one among you has presented this poem, saying:

We slew Ali, and so also we slew his children;
We ruined them with Indian swords and spears,
And we captured their women, as the Turkish women were captured;
And how fiercely we battered them with our spikes!"

O you who composed this poem! May your mouth be filled with soil and pebbles. Are you proud of killing a folk whom God has purified and sanctified, and has protected from all filth and stain?

The Argument of Abdullah Ibn ʿAfīf Azdī Concerning the Purification Verse

After Ibn Zayd disengaged himself from the matters of captivity and torture, he went to the mosque, delivered a sermon, and then said: "Thanks be to God Who revealed the Truth and gave victory to the people of righteousness. He assisted the Commander of the Faithful, Yazīd, and his followers and killed the lying son of a liar!"

He had not yet finished speaking before Abdullah Ibn ʿAfīf Azdī suddenly stood up. Abdullah was a sincere Shiʿa who had lost one eye in the Battle of Jamal and the other at the Battle of Ṣiffīn, and could do nothing but go to the Great Mosque of Kūfa and pray from dawn to dusk. He shouted: "O Ibn Ziyād, it is you who are a lying son of a liar! And so also is the one who gave you this position, and his father as well. You are the enemy of God; you kill a son of the Prophet and then ascend the pulpit and tell lies to the Muslims!"

The relater of this hadith says:

> Ibn Ziyād became angry and cried: "Who is this speaking nonsense?" Abdullah answered:

قَالَ: اَنَا المُتَكَلِّمُ يَا عَدُوَّ اللهِ، اَتَقْتُلُ الذُّرِّيَّةَ الطَّاهِرَةَ الَّتِي قَدْ اَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَتَزْعَمُ اَنَّكَ عَلَى دِينِ الْاِسْلَامِ، وَاغَوْثَاهُ اَيْنَ اَوْلَادُ الْمُهَاجِرِينَ وَالْاَنْصَارِ لَا يَتَقِمُونَ مِنْ طَاغِيَتِكَ اللَّعِينِ ابْنِ اللَّعِينِ عَلَى لِسَانِ رَسُولِ رَبِّ الْعَالَمِينَ.[211]

> It is I who speaks, O enemy of God. You slew the pure Household that God protected from impurity and gave the highest station of morality, and you imagine you are in this religion of Islam! O Lord! Where are the offspring of the Immigrants and the Supporters? Why do they not take vengeance on you, the rebellious Emir [Yazīd Ibn Muʿāwīyah], the cursed, the son of the cursed, who has been cursed by the tongue of the Prophet of God, the Lord of the Worlds?"

The Argument of Imam Riḍā in the Presence of Maʾmūn Concerning the Purification Verse from

The late Ṣadūq Ibn Bābwayh relates through his chains from Rayyān Ibn Ṣalt, that when questioned by scholars about the difference between the Household of the Prophet and ordinary people, Imam Riḍā stated:

فَكَانَ الْوِرَاثَةُ لِلْعِتْرَةِ الطَّاهِرَةِ لَا لِغَيْرِهِمْ، قَالَ الْمَأْمُونُ: مَنِ الْعِتْرَةُ الطَّاهِرَةُ؟ قَالَ الرِّضَا عليه السلام: الَّذِينَ وَصَفَهُمُ اللهُ فِي كِتَابِهِ فَقَالَ جَلَّ وَعَزَّ:

اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"The inheritance of the Prophet is specified for the immaculate Household, and no others have any share in it." Maᶜmūn asked: "Who are the immaculate Household?" Imam Riḍā answered: "They are those whom God speaks of in His Book, when He says: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*" [212]

The Argument of Saᶜd Waqqāṣ in the Presence of Muᶜāwīyah Concerning the Purification Verse

Through his series of chains, Shaykh Ṭūsī relates in the *Amālī* from Ibn Abbās that he was at Dhi Tuwa with Muᶜāwīyah when Saᶜd Waqqāṣ came and greeted him, and continues as follows:

Muᶜāwīyah said: "O people of Shām, this is Saᶜd, and he is Ali's friend." The people in their hatred began cursing Imam Ali.

Saᶜd began to cry, and Muᶜāwīyah asked: "Why are you crying?" Saᶜd said:

> Why should I not cry for a companion of God whom the people curse in front of you, when I have no power to change this behavior! Ali has so many virtues, that if I were to have but one of them, it would be better for me than everything in the world. One example is that when a man from Yemen claimed that Ali had been disloyal to him, he said to Ali: "I will take my complaint against you to the Prophet." And the man went to the Prophet and spoke out about Imam Ali in his presence. The Prophet said: "For the sake of God, Who has sent down His Book to me and has assigned me as a prophet, tell me if you are speaking in anger." The man said: "Yes, I am." Then the Prophet said: "Do you not know that I have authority over the obedient worshipers, and I have more privilege than they?" The man answered: "Yes." Then the Prophet said: "Of whomsoever I am master, so too is Ali his master."

A second report is that on the Day of Khaybar the Prophet commanded Omar to fight, but he and his men fled. The Prophet said: "I will indeed trust the banner of the battle to one who loves God and the Prophet, for so do God and the Prophet love him." After that, the Muslims stopped fighting and waited for the Prophet's next command. At the time, Ali had a serious soreness in his eyes, but the Prophet called him, saying: "Take the banner." Imam Ali said: "O Prophet, you see that I have sore eyes." Then the Prophet rubbed a little saliva on his eyes and they were cured. Ali stood up, took the

banner in his hand, and went to fight, and God brought them victory by his hand.

A third report concerns certain times when the Prophet went to fight and left Ali behind. On one of these occasions Ali said: "O Prophet, are you to leave me with the women and children?" The Prophet said: "Are you not pleased that your relationship with me is as that of Aaron to his brother Moses? The difference is that there is no prophet after me."

A fourth is when the Prophet closed all the companions' doors to the mosque except Ali's.

The fifth concerns when the Purification Verse was revealed:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.

The Prophet summoned Ali, Hasan, Husayn, and Fātima and said:

قَالَ: اللّٰهُمَّ هٰؤُلاءِ أَهْلِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا[213]

"O God! This is my Household, so remove all impurity from them with a perfect cleansing."

Nisāʾī in the *Khaṣāʾiṣ* narrates three incidents concerning the virtues of Imam Ali. One is when he was given the banner on the Day of Khaybar, another is the hadith mentioning his station, and another is with respect to the Purification Verse. He says: "Muʿāwīyah ordered Saʿd Waqqāṣ to curse Ali, but Saʿd refused and praised Ali and his virtues instead."[214]

And Hākim[215] in the *Mustadrak*, Ṭaḥāwī[216] Ibn Jarīr Ṭabarī[217] and Ibn Kathīr[218] in the commentary on the Purification Verse, have narrated from Saʿd Waqqāṣ:

قَالَ رَسُولُ اللهِ صلى الله عليه وآله وسلم حِينَ نَزَلَ عَلَيْهِ الْوَحْيُ، فَأَخَذَ عَلِيّاً وَابْنَيْهِ وَفَاطِمَةَ وَأَدْخَلَهُمْ تَحْتَ ثَوْبِهِ ثُمَّ قَالَ: هٰؤُلاَءِ أَهْلِي وَأَهْلُ بَيْتِي.

"When the Purification Verse was sent down to the Prophet, he held the hands of Ali, Fātima, and their two sons, Hasan and Husayn, and after taking them under the cloak, he implored: 'These are my family and my Household.'"

The Argument of Ibn Abbās in the Presence of Nine New Arrivals Concerning the Purification Verse

Ahmad Ḥanbal through his own series of chains relates that Ibn Maymūn said that he was sitting with Ibn Abbās when nine people arrived.

As this hadith is very long, the late Sayyid Baḥrānī said that since the story has been related concerning the Event of Ghadīr al-Khum, and the ten characters that Ibn Abbās speaks of with Imam Ali are mentioned in the Hadith of the Banner, it is enough to supply the following part of the section on the Purification Verse:

قَالَ ابْنُ عَبَّاسٍ: وَاَخَذَ رَسُولُ اللهِ ثَوْبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَقَالَ: «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا»[219]

Ibn Abbās said: "The Prophet took his cloak and spread it upon Ali, Fātima, Hasan, and Husayn, and then called out: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*"

In his *History*, Ṭabarī describes the discussion between Ibn Abbās and Omar concerning the caliphate and prophethood, where Omar said that the Quraysh denied that the caliphate and the prophethood was only from one family. Omar then gives Ibn Abbās his verdict on the matter:

بَلَغَنِي اَنَّكَ تَقُولُ: اِنَّمَا صَرَفُوهَا عَنَّا حَسَدًا وَظُلْمًا، قُلْتُ: اَمَّا قَوْلُكَ يَا اَمِيرَ الْمُؤْمِنِينَ ظُلْمًا فَقَدْ تَبَيَّنَ لِلْجَاهِلِ وَالْحَلِيمِ، وَاَمَّا قَوْلُكَ حَسَدًا فَاِنَّ اِبْلِيسَ حَسَدَ آدَمَ فَنَحْنُ وُلْدُهُ الْمَحْسُودُونَ، قَالَ عُمَرُ: هَيْهَاتَ اَبَتْ وَاللهِ قُلُوبُكُمْ يَا بَنِي هَاشِمٍ اَلَّا حَسَدًا مَا يَحُولُ، وَضِغْنًا وَغِشًّا مَا يَزُولُ، قُلْتُ: مَهْلًا يَا اَمِيرَ الْمُؤْمِنِينَ لَا تَسُبَّ قُلُوبَ قَوْمٍ اَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا، قَالَ عُمَرُ: اِلَيْكَ عَنِّي يَا بْنَ عَبَّاسٍ، قُلْتُ: اَفْعَلُ، فَلَمَّا ذَهَبْتُ لِاَقُومَ اسْتَحْيَى مِنِّي فَقَالَ: يَا بْنَ عَبَّاسٍ مَكَانَكَ فَوَاللهِ اِنِّي لَاَرَاعِي لِحَقِّكَ مُحِبٌّ لِمَا سَرَّكَ، قُلْتُ: يَا اَمِيرَ الْمُؤْمِنِينَ اِنَّ لِي عَلَيْكَ حَقًّا وَعَلَى كُلِّ مُسْلِمٍ فَمَنْ حَفِظَهُ فَحَظُّهُ اَصَابَ، وَمَنْ اَضَاعَهُ فَحَظُّهُ اَخْطَاَ، ثُمَّ قَامَ فَمَضَى.[220]

Omar said: "I have been informed that you have said that the caliphate was seized from you, the Household of Banī Hāshim, through envy and by force." Ibn Abbās responded: "By force is quite right, but as for through envy, well, as surely as Iblis envied Adam, we, the Children of

Adam, are also subject to envy." Omar said: "Far be it from you! O Banī Hāshim, I swear by God, there is such envy in your hearts that it never releases you—it is a grudge that never ends." Ibn Abbās said: "Quiet, Omar! Do not unjustly accuse those whose hearts God has cleansed and from whom He has removed impurity, assigning them purity and sacredness." Omar said: "O Ibn Abbās, stand up and be gone." Ibn Abbās said: "I will leave." But as he stood up, Omar felt ashamed and said: "O Ibn Abbās, stay where you are. By God, I respect you, and I like seeing you happy." Ibn Abbās said:

> O Commander of the Faithful [i.e., Omar], you are indebted to me, and every Muslim is indebted to me. If anyone has heard my words, taken my advice by putting them into practice, and it has benefitted him, then he has received a real blessing and a boon; but if he did not listen or did not care, he has really ruined his share in life.

It is also related from Ahmad Ḥanbal through his own chains that ʿAmr Ibn Maymūn said:

قَالَ: اَنَا جَالِسٌ اِلَى ابْنِ عَبَّاسٍ اِذَا اَتَاهُ تِسْعَةُ رَهْطٍ فَقَالُوا: يَا ابْنَ عَبَّاسٍ: اِمَّا اَنْ تَقُومَ مَعَنَا وَاِمَّا اَنْ تُخَلِّيَ لَنَا هٰؤُلَاءِ، قَالَ: بَلْ اَقُومُ مَعَكُمْ، قَالَ: وَهُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ اَنْ يَعْمَى، قَالَ: فَابْتَدَؤُا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفُضُ ثَوْبَهُ وَيَقُولُ: اُفٍّ لَكُمْ وَقَعُوا فِي رَجُلٍ لَهُ عَشْرُ خِصَالٍ ـ اِلَى قَوْلِهِ ـ وَاَخَذَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثَوْبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَفَاطِمَةَ وَحَسَنٍ وَحُسَيْنٍ وَقَالَ: "اِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا."[221]

I was sitting with Ibn Abbās, when all of a sudden nine men came in, saying: "O Ibn Abbās, either come with us to a private place or ask those here to leave the room, because we wish to speak with you." Ibn Abbās said: "In that case I will come with you." [Ibn Abbās still had his eyesight at the time.]

Ibn Abbās followed them to a place where they sat and began talking about something unknown to us. After a little while, when Ibn Abbās came back to us, his hands appeared to be shaking with anger and hatred. He was murmuring, puffing, and spitting with fury. In his rage he repeated their words and said: "They are counting the defects of a man whom God has honored with ten superb characteristics," and he recounted those characteristics and how the Prophet had taken his garment and spread it upon Ali, Fātima, Hasan, and Husayn and said: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*

The Argument of Umm Salama Concerning the Purification Verse

The first declaration on the verse she made concerning the immaculacy of Ali was when Umrah al-Hamedāniyya came to her and inquired about him after his martyrdom. Ṭaḥāwī relates the following in the *Mushkil al-Āthār*:

قَالَتْ عُمَرَةُ الْهَمْدَانِيَّةُ: اَتَيْتُ اُمَّ سَلَمَةَ فَسَلَّمْتُ عَلَيْهَا فَقَالَتْ: مَنْ اَنْتِ؟ فَقُلْتُ: عُمَرَةُ الْهَمْدَانِيَّةُ. فَقَالَتْ عُمَرَةُ: يَا اُمَّ الْمُؤْمِنِينَ اَخْبِرِينِي عَنْ هٰذَا الرَّجُلِ الَّذِي قُتِلَ بَيْنَ اَظْهُرِنَا فَمُحِبٌّ وَمُبْغِضٌ - تُرِيدُ عَلِيَّ بْنَ اَبِي طَالِبٍ - قَالَتْ اُمُّ سَلَمَةَ: اَتُحِبِّينَهُ اَمْ تُبْغِضِينَهُ؟ قَالَتْ: مَا اُحِبُّهُ وَلَا اُبْغِضُهُ... قَالَتْ: فَاَنْزَلَ اللّٰهُ هٰذِهِ الْآيَةَ «اِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا» وَمَا فِي الْبَيْتِ اِلَّا جِبْرِيلُ وَرَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمُ السَّلَامُ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ اَنَا مِنْ اَهْلِ الْبَيْتِ؟ فَقَالَ: اِنَّ لَكِ عِنْدَ اللّٰهِ خَيْرًا، فَوَدِدْتُ اَنَّهُ قَالَ: نَعَمْ، فَكَانَ اَحَبَّ اِلَيَّ مِمَّا تَطْلُعُ الشَّمْسُ وَتَغْرُبُ.[222]

> Umrah al-Hamedāniyya said: "I went to Umm Salama and greeted her." She asked: "Who are you?" and I answered: "O Mother of the Believers, I am Umrah al-Hamedāniyya. Please tell me of the man from among us whom they have killed [Ali Ibn Abī Ṭālib], since some people are his friends and some are his enemies with malice against him."
>
> Umm Salama said: "Do you take him as a friend or enemy?" I answered: "I regard him as a friend." [Umm Salama says something more here that is omitted from the book.] Umm Salama then said:
>
> > When God sent down the verse, *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing*, I asked: "O Prophet, am I also of the Household?" and he said: "You have a station with God." I swear by God that I wished the Prophet had said that I was a member of the Household, for it would have been far better for me than anything on earth."

Her second declaration concerns the immaculacy of Imam Husayn, and was when they brought news of his martyrdom. Ahmad Ḥanbal relates in the *Musnad* through his chains from Abdul Ḥamīd Ibn Imrān, that Sahl said:

قَالَ: قَالَتْ اُمُّ سَلَمَةَ زَوْجَةُ النَّبِيِّ صلى الله عليه و آله وسلم حينَ جاءَ نَعْيُ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السّلام لَعَنَتْ اَهْلَ الْعِراقِ فَقالَتْ: قَتَلُوهُ قَتَلَهُمُ اللهُ، غَرُّوهُ وَاذَلُّوهُ لَعَنَهُمُ اللهُ، فَاِنّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه و آله وسلم وَقَدْ جاءَتْهُ فاطِمَةُ غُدَيَّةً بِبُرْمَةٍ قَدْ صَنَعَتْ فيها عَصيدَةً تَحْمِلُها في طَبَقٍ لَها حَتّى وَضَعَتْها بَيْنَ يَدَيْهِ اِلى اَنْ قالَتْ: فَاجْتَذَبَ كِساءً مِنْ تَحْتِي خَيْبَرِيّاً كانَ بِساطاً لَنا عَلى مَنامَةٍ في الْمَدينَةِ فَلَفَّهُ رَسُولُ اللهِ وَ اَخَذَ طَرَفَي الْكِساءِ وَالْوى بِيَدِهِ اِلى رَبِّهِ عَزَّوَجَلَّ وَقالَ: اَللّهُمَّ هؤُلاءِ اَهْلُ بَيْتي، اَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهيراً.[223]

When news of the martyrdom of the Master of the Martyrs reached Medina, Umm Salama cursed the people of Iraq by saying: "They killed the son of the Prophet, so may God send them to death! They cheated and humiliated him, so may God curse them!"

Umm Salama then spoke the following:

> I witnessed that after Fātima had made a porridge in a stone pot and placed it before the Prophet for his breakfast, he gathered the five together and took the cloak that I was sitting on as a carpet—the very cloak that we used as a carpet in Medina. Then he rolled it up, held the two ends and spread it over them. He then raised his hands and said: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*

The Argument of Wāsilat Ibn Asqa' Concerning the Purification Verse When They Brought the Severed Head of the Master of the Martyrs to Shām

Ahmad Ḥanbal relates through his chains that Shaddād Ibn Abdullah said:

سَمِعْتُ واثِلَةَ بْنَ الْاَسْقَعِ وَقَدْ جيءَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السّلام، قالَ: فَلَقِيَهُ رَجُلٌ مِنْ اَهْلِ الشّامِ فَاَظْهَرَ سُروراً فَغَضِبَ واثِلَةُ وَقالَ: وَاللهِ لا اَزالُ اُحِبُّ عَلِيّاً وَحَسَناً وَحُسَيْناً اَبَداً بَعْدَ اِذْ سَمِعْتُ رَسُولَ اللهِ صلى الله عليه و آله وسلم في مَنْزِلِ اُمِّ سَلَمَةَ يَقُولُ فيهِمْ ما قالَ. قالَ واثِلَةُ: رَاَيْتُني ذاتَ يَوْمٍ وَقَدْ جِئْتُ رَسُولَ اللهِ صلى الله عليه و آله وسلم وَهُوَ في مَنْزِلِ اُمِّ سَلَمَةَ قَدْ جاءَ الْحَسَنُ فَاَجْلَسَهُ عَلى فَخِذِهِ الْيُمْنى وَقَبَّلَهُ، وَجاءَ الْحُسَيْنُ فَاَجْلَسَهُ عَلى فَخِذِهِ الْيُسْرى وَقَبَّلَهُ، ثُمَّ جاءَتْ فاطِمَةُ فَاَجْلَسَها بَيْنَ يَدَيْهِ ثُمَّ

دعا بعلي فجاء ثم ارتد عليهم كساء خيبريا كأني انظر اليه، ثم قال: انما يريد الله ليذهب عنكم الرجس
اهل البيت ويطهركم تطهيرا قلت لواثلة: ما الرجس؟ قال: الشك في الله عز وجل
قال أبو أحمد العسكري: يقال: ان الاوزاعي لم يروفي الفضائل حديثا غير هذا، والله اعلم.[225]

When they brought the severed head of the Master of the Martyrs, Wāṣilat Ibn Asqa' met a man from Shām who declared how happy he was about the Imam's martyrdom. Wāṣilat became angry, and said: "I swear by God that since I heard what the Prophet said about the People of the Cloak in Salama's house, I have always had love and affection in my heart for Ali, Hasan, and Husayn." Then, Wāṣilat Ibn Asqa' told the whole story of the People of the Cloak. He said: "It is as if I still see it before my eyes," and explained how the Prophet had recited the Verse of Purification concerning the station of the five People of the Cloak.

I asked Wāṣilat what the meaning of *rijs* (impurity) was in the verse, and he said: "It is to doubt God the Exalted."

Abū Ahmad Askarī said:

It is said of Awzā'ī that there is nothing in *al-Faḍā'il* except this hadith, and God knows best:

انّ النّبيّ محمّدا ووصيّه وابنيه وابنته البتول الطاهرة
اهل العباء فثقتي بولائهم ارجو السلامة والنجا في الآخرة[226]

Indeed Muhammad is the Prophet, and his successor, his son and his daughter Batūl are chaste; they are the People of the Cloak. I am in the protection of their Guardianship and I seek peace and salvation in the Hereafter.

Yaʿqūb Ibn Hamīd says:

And regarding this event, a poet composed the following:

بأبي خمسة هم جنبوا الرجس كراما وطهروا تطهيرا
أحمد المصطفى وفاطم أعني وعليا وشبرا وشبيرا
من تولاهم تولاه ذو العرش ولقاه نضرة وسرورا
وعلى مبغضيهم لعنة الله واصلاهم المليك سعيرا[227]

May my father be a sacrifice to the Five free from filth; so generous, pure and clean
The chosen Ahmad, the distressed Fātima, and Ali the courageous
Whosoever love Ali and Fātima, God will love them and they will unite with Him with confidence and cheer
And Ali's enemies are cursed by God and cast into the Fire.

After mentioning the hadith concerning the Purification Verse and the Five Immaculate Ones, Muhammad Ibn Ṭalḥa Shāfi'ī states:

هُمُ الْعُرْوَةُ الْوُثْقَى لِمُعْتَصِمٍ بِهَا مَنَاقِبُهُمْ جَاءَتْ بِوَحْيٍ وَأَنْزَالِ
مَنَاقِبُ فِي الشُّورَى وَسُورَةِ هَلْ أَتَى وَفِي سُورَةِ الْأَحْزَابِ يَعْرِفُهَا التَّالِي
وَهُمْ أَهْلُ بَيْتِ الْمُصْطَفَى فَوِدَادُهُمْ عَلَى النَّاسِ مَفْرُوضٌ بِحُكْمٍ وَإِسْجَالِ
فَضَائِلُهُمْ تَعْلُو طَرِيقَةَ مُنْتَمَى رُوَاهُ عَلَوْا فِيهَا بِشَدٍّ وَتَرْحَالِ[228]

They are the firm handle to cling to
Their virtues have come down through revelation
Their merits are in [the verses of] the Shura of Hal Atā,
And the verses of al-Aḥzāb agree
They are the Household of the Prophet and his allies
It is enjoined upon men to carry out their commands and praise them
Inside and out you see just their virtues, the highest grace is with them in their effort and action

Successive Hadiths on How the Revelation of the Purification Verse Refers to the Five Holy Ones

All these hadiths, whether from the Sunni or the Shi'a, explain how the Purification Verse refers to the Five Holy Ones. In fact, all these hadiths, including those known as declarations or arguments, have come from either the Prophet, Ali, Fātima, Hasan, Husayn, Imam Sajjād, Zaynab, Fātima al-Ṣughrā, Imam Riḍā, Sa'd Ibn Abī Waqqāṣ, Ibn Abbās, Umm Salama, or Wāṣilat Ibn Asqā, and are all authentic sources for the Cloak Hadith.

It is such a decisive hadith that more than 70 more hadiths, most of them written by Sunni narrators, and 40 others with their own chains, are compiled in the works of the greatest[229] narrators, who have also added commentaries and histories, also with their own authentic chains.

There can remain no doubt for anyone who is familiar with these

works that such an elevated station belongs only to the Prophet himself, Ali, Fātima, Hasan, and Husayn. There are so many proofs and statements by the Prophet that anyone who is aware accepts them without doubt, and simply to read them brings everlasting certainty.

Questions Regarding Why the Wives of the Prophet are Distinct from the Household

Initially the Prophet gathered the Five Holy Ones and they sat together, and he prayed for their immaculacy. That is, he did not seat them separately in different rooms, for that might have created doubt, even if there were someone else in the room receiving such a blessing.

Then he spread the Khaybarī cloak over them all, and by doing so has brought them close together as a unity.

This exclusivity is so strict and free from doubt that he did it in a private place, in Umm Salama's room, where he spread the cloak to prove that this immaculacy was theirs alone. He did this in a peaceful place removed from all others, so that it would be understood as a valid restriction.

If it had been a public place, people would have thought that the five were chosen from among those present, and the restriction would not have been understood.

Also, the Prophet stated:

اللّٰهُمَّ اِنَّ هٰؤُلاءِ اَهْلُ بَيْتِي.

"O God, these are my Household," that is, only these people are established as my family. If there had been others there in the room, such as his wives or other relatives, he might then have said:

هٰؤُلاءِ مِنْ اَهْلِ بَيْتِي.

"O God, these people under the cloak are of my Household," but would not say: "These are my Household."

He also told Umm Salama:

تَنَحَّىْ عَنْ اَهْلِ بَيْتِي

"Stay back from my Household." The Prophet's wife was a member of the family, so how could this statement be correct? It seems to say

that the Prophet's wife was not of the family. The Household is a certain group, and the wife is not included.

In that quiet place there were no others apart from the Five Holy Ones and Umm Salama, who asked if she could also get under the cloak, saying: "O Prophet, am I also of the Household?" but the Prophet said:

قِفِي بِمَكَانِكِ

"Stay in your place; your position and manner are good and your destiny is good, but you are not one of these, and may not get under the Khaybarī cloak, even though it belongs to you and you use it as a carpet in your private room." She then said: "If the Prophet had answered me positively, it would have been better than the whole world to me." She even said: "When I raised the corner of the cloak to go under, the Prophet pulled it out of my hand, and stated: 'Stay where you are; I am pleased with you but this position is for someone else.'"

Then there is the question concerning when he Prophet took one of his hands from under the cloak and raised it to Heaven, saying: "O my Creator, every prophet has his own family, and these are the members of my family." By doing so, he wanted to confirm their exclusivity. It is related in some hadiths that the Prophet raised one hand to Heaven in beseechment and touched the heads of those with him with the other.

Another question concerns whether the Prophet repeated the same process several times: twice in Umm Salama's house and once in the house of Fātima. However, it appears that he did so only once in the house of Umm Salama, and it was repeated to demonstrate the importance of the people under the cloak.

The next question concerns the fact that at each prayer time the Prophet always called out at the door of Ali and Fātima's house: "It is time to pray, may God bless you, and may God's peace be upon you, the Household," and then recited the Purification Verse for them. He repeats this course of action before the dawn prayers either for 40 days, six months, or eight or nine months. So what was the reason for his doing so? What did it mean? Was it not enough to recite the Purification Verse for them just the once? A good reason for repeating it was to let all the people know—all the Muslims either in Medina at the time, and those who would be coming later—and then announce it to others.

It is surprising that the Prophet was not satisfied with doing it only once, but every morning he would go to Ali and Fātima's house, rest his hands on the frame of the front door, and call out:

الصَّلاةَ يَرْحَمُكُمُ اللهُ، السَّلامُ عَلَيْكُمْ يا اَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ "اِنَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً."

"It is time to pray. May God cast His mercy upon you! Peace be upon you, O the Household, and may God's mercy be upon you. *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing.*"

However, if the wives of the Prophet were a part of the Household, the Prophet would have at least once called them by the title "the Household." None of them claimed to be in that position, and even those who wished for such a dignity in the sight of the Prophet did not do so. It is neither related nor written in any book, and even ʿĀyisha, who is one of the narrators, confesses that this particular verse was sent down for the Prophet, Ali, Fātima, Hasan, and Husayn. Neither did any of his wives consider themselves part of the Household after the Prophet's demise, nor declare that the Purification Verse referred to them. Nor has it been seen that anyone regarded the companions or followers of the wives of the Prophet as the Household, declaring that the Purification Verse referred to themselves.

Even when ʿĀyisha left Basra along with Muhammad Ibn Ṭalḥa, Abdullah Ibn Zubayr, Marwān Ḥakam, 12,000 Companions of the Prophet, and others to fight Ali, and she wrote letters to the chiefs of the cities of the companions of the Prophet and others asking them to help her, she signed the letters with titles such as the "Beloved of the Prophet" or "Mother of the Believers," but she did not add the title of "the Household" to her name, nor could she. She has never been known to attribute the Purification Verse to herself, though it was necessary for her in those hard days to defend herself by means of some such title, for she needed every reason to confirm her status.[230]

In addition, we see that obstinate people, such as Muʿāwīyah and others, have not denied that the Purification Verse refers to the Five Holy Ones.

However, whatever has been said so far concerns the relevance of the Purification Verse and explanations of the applicable hadiths. We should now attend to the commentaries on the Purification Verse and familiarize ourselves with its real meaning.

To begin with, we should consider the phrase

انما یرید الله...

Indeed God wants. "Indeed" is an emphatic word, and compared to other words in Arabic it has a strong effect. Here it emphasizes God's will concerning the Household, and denotes God's desire in the pronoun

كم

as in

لیذهب عنكم,

because

اهل البیت

is "appointed," "specified," "praised" or "called," that is:

أخصُّ اهلَ البَيتِ يا أمدحُ أهلَ البَيتِ يا يا أهلَ البَيت

Nonetheless,

عنكم

stands as pronoun for the specific will of God regarding the immaculacy of the Household.

The restriction is divided into two parts, the first of which is that of God with respect to the immaculacy, which is the removal of impurity, and means that in addition to immaculacy, God does not desire anything unfitting for the Household. The second is God's desire for the immaculacy of the Household specifically, which means that God does not desire to give immaculacy to any others. It is as if someone says: "I did not come to your house except to meet you," where he first of all denotes that he has come to meet a specific person, and secondly, he has no other aim, such as meeting someone else. It is of course difficult to apply two restrictions to a purpose, but in this way one restriction is used for two purposes. This desire of God is said to be His "genesis desire," but not the legislative desire that includes laws, commands, and prohibitions, because it is obvious that these kinds of things concern not only the Household but the nation as a whole. This is because the desire of God, whether the genesis desire or the legislative desire, does not go against its purpose. The aim of the legislative desire is to establish rules for society pertaining to the very existence of the world. Therefore, God's desire for immaculacy is the very predetermined certainty of the fact of immaculacy, as in the verse:

أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His Command, when He intends a thing, is only that He says to it Be! and it is. (36:82)

In other words, God's desire is the cause of the genesis of things, and the origin is unaffected by its effects. Therefore, the desire for immaculacy necessitates its certainty. The meaning of "uncleanness"[231] in this context is whatever in nature is abhorrent to the soul. In Persian it would be called "dirt," "contamination," or "abomination."

Sometimes such an abomination is apparent, such as the dirt of a pig, as when God states:

أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ

...or swine flesh for that verily is foul (6:145), and sometimes it is an inner spiritual contamination, such as disbelief and doubt about God or wickedness, as in the verse:

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

But as for those in whose hearts is disease, it [revelation] only adds wickedness to their wickedness, and they die while they are disbelievers. (9:125)

Spiritual contamination arises in the heart as false belief and leads to wrong understanding and actions. It is the cause of instability, agitation, and disturbances of the mind. All false beliefs and unethical behavior stem from disturbances of the soul. Since the opposite of this is purity, the immaculacy of the Household means that their souls are uncontaminated by sin,

وَيُطَهِّرَكُمْ تَطْهِيرًا

denoting good attributes, fine characteristics, and sound beliefs, and that virtue replaces all negative tendencies.

Thus, by the will of God, the souls of the Household are pure and free from all impurity, and it never enters their minds to do other than good. They never have any intention to commit any sin, for their souls are pure and free from all stain and darkness. Hence, their entire being obeys their pure souls.

This is the highest degree of immaculacy. It is a secret immaculacy of the soul that manifests in the powers of thoughts and deeds. In the words of Zīyārat Jāmi'ah al-Kabīra's supplication:

عَصَمَكُمُ اللهُ مِنَ الزَّلَلِ وَ آمَنَكُمْ مِنَ الْفِتَنِ وَطَهَّرَكُمْ مِنَ الدَّنَسِ وَاذْهَبَ عَنْكُمُ الرِّجْسَ وَطَهَّرَكُمْ تَطْهِيراً.

"May God protect you from instability and save you from sedition, cleanse you of stain, and purge you of all filth with purity."

This is reason enough for Ali to claim the imamate after the Prophet's demise. Sayyida Zahrā also believed in the imamate of those of the Household according to the Verse of Purity because of their infallibility, for the Infallible never lie. Since lying is an impure act, Ali's imamate is necessarily established, and is escapable even for those who do not accept it.

On the topic of the usurper of Fadak, if it belonged to the Muslims and Ṣiddīq is immaculate and never lies or usurps the property of others, how could such a person claim it as his own?

Sayyid Sharaf al-Din says that at the beginning of *al-Sharaf al-Mu'abbad*, Nabahānī mentions the Purification Verse, and then writes: "A community has used this verse to demonstrate the immaculacy of the Household, and we now state the very same."

Imam Abū Ja'far Muhammad Ibn Jarīr Ṭabarī writes in his commentary:

> God has in effect told us that:
>
> أَنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ السُّوءَ وَالْفَحْشَاءَ يَا اَهْلَ مُحَمَّدٍ وَيُطَهِّرَكُمْ مِنَ الدَّنَسِ الَّذِي يَكُونُ فِي مَعَاصِي اللهِ تَطْهِيراً.
>
> Indeed God desires to remove all badness and corruption from you, the Household of Muhammad, and purify you from spiritual infirmity created by sin or offence against God, the Most High.

And it is related that Abū Zayd said:

اِنَّ الرِّجْسَ هٰهُنَا الشَّيْطَانُ

"The meaning of filth in the Purification Verse is Satan."

Concerning the verse:

أَنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing, Ṭabarī has related through

his chains that Saʿīd Ibn Qatāda said that it means:

اَهْلَ بَيْتٍ طَهَّرَهُمُ اللهُ مِنَ السُّوءِ وَخَصَّهُمْ بِرَحْمَةٍ مِنْهُ

"May God purify you, the Household, from all filth and impurity and bring you His mercy."

Ibn Aṭīyya says that the meaning of "impurity" is "sin and torture," and is said about evil actions, which God has removed from the Household.

Imam Nawawī has said that it means "doubt," whereas others have said that it refers to torture, sin, or criminal acts.

Azharī says that it refers to what is ugly or dirty in actions or other contexts.

In chapter 29 of *The Meccan Openings*, Shaykh Muḥyī al-Din Arabī interprets "filth" as "indecencies," and explains the Prophet's statement as:

قَدْ طَهَّرَهُ اللهُ وَاَهْلَ بَيْتِهِ تَطْهِيراً وَاذْهَبَ عَنْهُمُ الرِّجْسَ، وَهُوَ كُلُّ مَا يَشِينُهُمْ فَاِنَّ الرِّجْسَ هُوَ الْقَذَرُ عِنْدَ الْعَرَبِ، هٰكَذَا حَكَى الْقُرْآنُ.[232]

"God has purified His Prophet and his Household from any indecency and spiritual impurity, for indecency in the sight of the Arab pertains to every kind of ugliness and distortion, whether outward or inward."

Ṣadūq relates through his chains from Abd al-Ghaffār al-Jāzī that Imam Ṣādiq said:

In the verse:

فِي قَوْلِ اللهِ عَزَّوَجَلَّ: «اِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً» قَالَ: الرِّجْسُ هُوَ الشَّكُّ.[233]

God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing, the word "uncleanness" means "doubt."

In the *Baṣā'ir al-Darajāt*, Muhammad Ḥasan Saffār has related through his chains that Imam Muhammad Bāqir said:

الرِّجْسُ هُوَ الشَّكُّ وَلَا شَكَّ فِي رَبِّنَا اَبَداً.[234]

"Uncleanness means doubt, and we never doubt about our Lord, Who is God."

Muhammad Ibn Kūlaynī has related a detailed hadith similar to that of Abū Baṣīr from Imam Ṣādiq.[235] It is in the pages[236] of the *Tāj al-ʿUrūs* and the *Lisān al-Arab*, and relates what Imam Muhammad Bāqir said on the subject of "doubt."

Muhammad Ibn Abbās Ibn Māhyār relates through his chains that Imam Ṣādiq claimed that Ali Ibn Abī Ṭālib said:

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ فِي قَوْلِ اللهِ عَزَّوَجَلَّ: فَضْلُ أَهْلِ الْبَيْتِ لَا يَكُونُ كَذٰلِكَ، وَاللهُ عَزَّوَجَلَّ يَقُولُ: "إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً"، قَدْ طَهَّرَنَا اللهُ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ عَلَى مِنْهَاجِ الْحَقِّ.[237]

The high station and nobility of the Household, which God has described in the Qur'an, is not what people think. In the Purification Verse, God states: *God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing*. Thus, God, the Blessed and Exalted, has purified us from all outward and inward uncleanness and placed us on the right path.

The commentary in *al-Durr al-Manthūr* (vol. 5, p. 199) states that Akhraj Ibn Jarīr and Ibn Abī Ḥātam report that Qatāda said:

يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً» قَالَ: هُمْ أَهْلُ بَيْتٍ طَهَّرَهُمُ اللهُ مِنَ السُّوءِ وَاخْتَصَّهُمْ بِرَحْمَتِهِ. قَالَ: وحدَّثَ الضَّحَّاكُ بْنُ مُزَاحِمٍ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ يَقُولُ: نَحْنُ أَهْلُ بَيْتٍ طَهَّرَهُمُ اللهُ مِنْ شَجَرَةِ النُّبُوَّةِ وَمَوْضِعِ الرِّسَالَةِ وَمُخْتَلَفِ الْمَلَائِكَةِ وَبَيْتِ الرَّحْمَةِ وَمَعْدِنِ الْعِلْمِ. وَأَخْرَجَ التِّرْمِذِيُّ وَالطَّبَرَانِيُّ وَابْنُ مَرْدَوَيْهِ وَأَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ مَعاً فِي الدَّلَائِلِ عَنِ ابْنِ عَبَّاسٍ ـ رَضِيَ اللهُ عَنْهُمَا ـ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللهَ قَسَمَ الْخَلْقَ قِسْمَيْنِ فَجَعَلَنِي فِي خَيْرِ مَا قِسْماً، فَذٰلِكَ قَوْلُهُ: «وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ»، فَأَنَا مِنْ أَصْحَابِ الْيَمِينِ (ثُمَّ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ:) فَأَنَا وَأَهْلُ بَيْتِي مُطَهَّرُونَ مِنَ الذُّنُوبِ.

God's wish is but to remove uncleanness from you, O Folk of the Household, and cleanse you with a thorough cleansing, and they are the Household; and God has purified them from all impurity, filth, and evil by His mercy. Al-Ḍaḥḥāk Ibn Muzāhim has related that the Prophet said: "We are the Household from the unique tree of prophethood whom God has

purified, and the station of prophethood is with His angels and His Treasury of Mercy and Knowledge."

And al-Tirmidhī, Ibn Ṭabarānī, Mardawayh, Abū Naʿīm, and al-Bayhaqī through their chains say that Ibn Abbās said that the Prophet stated: "God divided His creation into two parts, and set up goodness and forgiveness in the first, saying: 'The People of the Right, so who are the People of the Right?' We are they; we are the People of the Right...My family and I are cleansed from sin.'"

In sermon 87 of the *Nahj al-Balāghah*, Imam Ali states:

فَأَيْنَ تَذْهَبُونَ وَأَنَّى تُؤْفَكُونَ وَالْأَعْلَامُ قَائِمَةٌ وَالْآيَاتُ وَاضِحَةٌ وَالْمَنَارُ مَنْصُوبَةٌ، فَأَيْنَ يُتَاهُ بِكُمْ وَكَيْفَ تَعْمَهُونَ وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ وَهُمْ أَزِمَّةُ الْحَقِّ وَأَعْلَامُ الدِّينِ وَأَلْسِنَةُ الصِّدْقِ فَأَنْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ، وَرِدُوهُمْ وُرُودَ الْهِيمِ الْعِطَاشِ.[238]

So where are you going, why are you going astray, and what is your allegiance while you have among you the Descendants of the Prophet? They are the reins of the right view, the ensigns of faith, and the tongues of the Truth. Accord to them the same high station as you accord to the Qur'an, and come to them to quench the thirst for guidance, as the thirsty camel approaches the water of the spring.

Ibn Abī al-Ḥadīd says of the foregoing:

The Prophet explains the real meaning of "family" when he says: "I am leaving with you two Precious Ones," and then: "This means my Family and Household."

On another occasion, when he spreads the cloak over his Family and recites the Purification Verse: *God's wish is but to remove uncleanness from you, O Folk of the Household*, he then says:

اللّٰهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ.

"O my Creator, these are of my family, so remove from them uncleanness."

If you should ask me who are the family of whom Imam Ali speaks in his sermon, I would say that they are he and his two sons, but the principal one is he, because his sons are his followers. The comparison of his sons to him is as the stars before the luminous sun. The Prophet indicated this when he said:

وَابُوكُما خَيْرٌ مِنْكُما.

"And your father is superior to you both." It has been stated:

وَهُمْ اَزِمَّةُ الْحَقِّ.

"And they are worthy of the Truth."

The plural pronoun indicates those who reign as if by right, for wherever they turn the Truth also turns with them, and where they go the Truth follows them. It is like the camel that follows its rein. The Prophet spoke of this when he said:

وَادِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ

and it is stated:

وَالْسِنَةُ الصِدْقِ

And this is the Qur'anic word of God, the Most High:

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ.

And grant me good standing among the later ones.

This is because no word or command issues from them except what i of the Truth. It is right that God has assigned them tongues that neve lie, and their righteousness is sealed.

And God has stated:

فَانْزِلُوهُمْ مَنَازِلَ الْقُرْآنِ.

There is a great secret hidden in this. Ali has commanded honor and respect for the Household, for to obey their commands is to obey the Qur'an.

If you said that the import of these words of Ali demonstrates that the Household is immaculate, but wondered what the thoughts of my Companions are on the matter, I would say that Abū Muhammad Mattawiyah specifies in *al-Kifāya* that Ali was pure, though he was not worthy of purity, nor is immaculacy the condition of the imamate. Nevertheless, texts and reasoning prove his immaculacy, and there is certainty about his inwardly purity. This immaculacy is unique to him, and none of the Companions of the Prophet have such a station. There is an obvious difference between saying "Zayd is pure" and "Zayd is worthy of purity."

> Since he is the Imam, the primary condition of the Imam is that he is pure. The first statement is our religion, and the second statement is the religion of the imamate.[239]

Nonetheless, when clarifying the meaning of any kind of abomination, we explained the various opinions to make it clear that all agree upon the meaning that in the Purification Verse any kind of outward contamination is shameful and unpleasant, and that inward abomination means doubt, disbelief, blasphemy, or evil thoughts. However, those of the Household are pure and free of all these defects. This indication of immaculacy is consistent with their authority and the quality of their choice in actions, since their power derives from the will of God and themselves. God, having purified the nature of their entire being, invests them with authority. Therefore, whatever they do of their own authority arises from this nobility of soul rather than outside influences. This contrasts with those with wretched souls who lack benevolence, and who, by following their corrupted souls, perform the ugliest of actions. Those who are in between these two extremes have souls that are partly pure and partly corrupted, and as much as this corruption lessens, their outward actions become more laudable. On the other hand, if their purity lessens and contamination increases, their outward activities become increasingly unpleasant. There are yet others with different degrees, and their actions accord with the intentions that issue from their own souls. Each soul has been formed differently, according to its corruption or purity. It is said that water takes on the color of its container, as in the following:

مَلَكْنا فَكانَ العَفْوُ مِنّا سَجِيَّةً فَلَمّا مَلَكْتُمْ سالَ بِالدَّمِ أبْطَحُ
وَحَلَّلْتُمُ قَتْلَ الأسارى فَطالَما غَدَوْنا عَلَى الأسْرى فَنَعْفُو وَنَصْفَحُ
وَحَسْبُكُمْ هذَا التَّفاوُتُ بَيْنَنا وَكُلُّ اناءٍ بِالَّذى فيهِ يَرْشَحُ

When we had power, being forgiving [to our enemy] was our attitude,
while you shed blood when you came to power.
You killed the captive in your care, but we forgive our enemies (if they repent).
These behaviors are enough to distinguish us,
For every vessel brings forth whatever is within it.

Ali's tolerance and forgiveness towards his enemies, such as Marwān Ḥakam and ʿĀyisha, when the Battle of Jamal was over is astonishing. Such actions can only derive from immaculacy, because a corrupted soul could not be so pure and generous.

وَانَّ ارْواحَكُمْ وَنُورَكُمْ وَطِينَتَكُمْ واحِدَةٌ طابَتْ وَطَهُرَتْ بَعْضُها مِنْ بَعْضٍ، خَلَقَكُمُ اللهُ انْواراً فَجَعَلَكُمْ بِعَرْشِهِ مُحْدِقِينَ.[240]

"And indeed your souls, your lights, and your nature are unique and united, and purer than others, for God created you from Light and assigned you His firmament and its surroundings."

إلى أهْلِ بَيْتٍ اذْهِبَ الرِّجْسُ عَنْهُمْ وَصُفُّوا مِنَ الأدْناسِ طُرّاً وطُيِّبُوا!
إلى أهْلِ بَيْتٍ ما لِمَنْ كانَ مُؤْمِناً مِنَ النّاسِ عَنْهُمْ فِي الْوِلايَةِ مَذْهَبُ
وَحُبُّهُمْ مِثْلُ الصَّلاةِ وَإنَّهُ عَلَى النّاسِ مِنْ بَعْضِ الصَّلاةِ لَأَوْجَبُ[241]

Through the Household abomination is wiped from you;
Thus choose among all the purified ones.
Whoever believes in the Household is with the guardians of the religion,
And loving them is like establishing the prayer; and indeed, their love is like prayer, and is even better than some prayers.

Some Doubts Concerning the Verse

The function of will, desire, and intention is to conform to God's Divine Law, for God has established by His command the way to purification. Thus, purity results from following God's commands, as He has stated:

مَا يُرِيدُ اللهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ .

...God would not place a burden on you, but He would purify you and would perfect His favour upon you... (5:6)

Accordingly, the meaning of immaculacy cannot be omitted from the Purification Verse.

To doubt this is incorrect, because if the purpose of the Divine Law is purification, it would not be a characteristic restricted to the Household, since His Divine Law includes all Muslims and all reality. The commands and the law apply to all for determining purity and erasing wickedness. It has already been mentioned that the verse begins with

إنما.

A sense of restriction is drawn from it, and this means that God has determined to allocate purity only to the Household. Of course, this determination is a genesis and requires immaculacy, as it is said of Mary:

وَإِذْ قَالَتِ الْمَلَٰئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

And when the angels said: O Mary, verily God has chosen you and made you pure, and has preferred you above (all) the women of creation. (3:42)

It is clear that in this verse purity is a natural purity preceding action, and is not a result of action. It could be said that in the Purification Verse the words *Indeed, God's wish is but...*

إنما يريد الله

is the genesis of determination. The use of "immaculacy" in this verse is more explicit, because it might be assumed that the purity of Mary was due to the command of the Divine Law, though this probability is contrary to the way the verse appears. However, it does not contradict the clarity of the text. As in the Purification Verse,

إنما

is a restriction that does not apply to all. Therefore, the Purification Verse presents the immaculacy of the Household more forcefully than the verse about Mary presents her immaculacy.

It might be said that the aim of cleansing is a very strong determination that God expects only from the Household, and has made their responsibility greater, as with the midnight prayer incumbent upon the Prophet and the "unity fasting" that was enjoined upon him. There were similar difficult tasks given to him. However, God's determination in this verse is the very Divine Law or Command, and is not contradictory to its being specified for the Household.

An explanation is that the Household together comprises five persons, since the Prophet is also a member of the Household. Without doubt, his immaculacy was not of his own doing, but bestowed by Divine Providence. Hence, the verse expresses extreme gratitude for a gift of specific talents, since becoming pure and immaculate through strenuous effort does not constitute a favor.

It might be objected that "the Household" means the wives of the Prophet, or that his wives simply possess more piety and observance of religious injunctions than other Muslims. According to certain verses, for his wives there is twice the reward for obeying God, and twice the chastisement for disobeying Him. The verse makes it clear that they are not like other women. Apart from that, as with other verses, the Purification Verse is specified for the wives of the Prophet, since both before and after this verse, God has stated their responsibilities. So how can there be one subject for one part of a verse and a different one for another? Also, how can the beginning of the verse be for the wives, and part of it for the Companions of the Cloak? There is evidence for this in hadiths that say that the Purification Verse refers to the wives of the Prophet.

However, the preceding and succeeding verses are as follows:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَوٰةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا.

O Prophet! Say to your wives: If you desire the life of this world and its adornment, then come, I will content you and release you with a fair release. (33:28)

وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا.

But if you desire God and His messenger and the abode of the Hereafter, then verily God has prepared for the good among you an immense reward. (33:29)

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا.

O wives of the Prophet! Whosoever of you commits manifest lewdness, the punishment for her will be doubled, and that is easy for God. (33:30)

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا.

And whosoever of you is submissive to God and His messenger and does right, We shall give her reward twice over, and We have prepared for her a rich provision. (33:31)

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا.

O wives of the Prophet! You are not like any other women. If you keep your

duty (to God), then do not be soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech. (33:32)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

And stay in your houses. Display not yourselves with the display of the times of ignorance. Be regular in prayer, and pay the poor due, and obey God and His messenger. God's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing. (33:33)

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.

And be mindful of that which is recited in your houses of the revelations of God and wisdom. Surely God is Most Subtle, Aware. (33:34)

The hadiths that Suyūṭī and Ibn Ḥajar Haythamī explain in their commentaries are related from Ibn Abbās.[242]

Suyūṭī says that Ibn Abī Ḥātam and Ibn Asākar have related from ʿIkrama that Ibn Abbās said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ.

"This was sent down for the wives of the Prophet."

And ʿIkrama has stated:

مَن شاء باهَلْتُهُ، إنّها نَزَلَتْ فی أزواج النّبیّ صلّی الله علیه و آله وسلّم.

"I am ready to argue with anyone who comes forward that this verse was sent down for the Prophet's wives."

Also, Ibn Mardawayh relates through Saʿīd Ibn Jābir that Ibn Abbās said: "It is for the Prophet's wives."

The third hadith related from ʿIkrama by Ibn Jarīr and Ibn Mardawayh says that the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ .

God's wish is but to remove uncleanness far from you, O Folk of the Household, means the following:

قالَ: لَيسَ بِالَّذی تَذْهَبُونَ، إنّما هُوَ نِساءُ النَّبیِّ صلّی الله علیه و آله وسلّم

"It is indeed for the wives of the Prophet."

Concerning the Purification Verse, ʿIkrama has said: "The meaning of 'the Household' is not what you believe, for here it means the Prophet's wives."[243]

The fourth hadith is where Ibn Saʾd related that ʿUrwah said: "This verse came down in ʿĀyisha's room, and 'the Household' means the Prophet's wives."

However, the opponents of the Household, the Khawārij propagandists, and followers of the Omayyads have invented these hadiths as weapons to fight the people and turn their minds away from the Purification Verse, changing its interpretation and damaging it. But with God's strength we will uncover their lies and reveal the truth so that no doubt remains.

These narrators have transmitted such statements in various ways, such as those from ʿIkrama and Mūqātil Ibn Sulaymān, both of whom are known to be inventors. Their stories are not worthy of attention, and on the basis of their religious belief that opposes the Household, they have tried to corrupt the meaning of the verse.

However, when ʿIkrama, the servant of Ibn Abbās, followed the Khawārij teachings, he was a follower of Najd Ḥarūrī in particular, who was predominantly antagonistic towards Imam Ali. ʿIkrama was one of their propagandists and would travel around his town and invite the people to the teachings of the Khawārij and enmity towards Ali. As he was the servant of Ibn Abbās, who was well known within Islam, as was their contact with each other, whatever lies he invented stem from Ibn Abbās. He would say: "Ibn Abbās, my master, has said [such and such] and related [such and such]. That is why he says that the Purification Verse refers to the wives of the Prophet."

In the *Mīzān al-Iʿtidāl*,[244] Zahabi has clearly explained the situation, and Sayyid Sharaf al-Din has briefly explained the case in a commentary on the Purification Verse.[245] The conclusion is that ʿIkrama was closely connected to the Khawārij and propagated their deceptive beliefs.

It is narrated that Ibn Madāyinī said: "ʿIkrama is of the followers of Najd Ḥarūrī." (The Ḥarūriyah are among the staunchest enemies of Ali.)

Yaʿqūb Ḥaḍramī says: "As ʿIkrama was of the tribe of Abāḍīyya (who were extreme Khawārijīs), he saw all Muslims other than the Khawārij as unbelievers. He would stand up in the mosque and say: 'There are no Muslims in this mosque—they are all infidels.'"

Maṣʾab Zubayrī said: "ʿIkrama was an extremist, and Otāʾ regarded ʿIkrama as being of the Abāḍīyya."

Ahmad Ḥanbal said: "ʿIkrama was of the Ṣufrīyya" (also a spurious Khawārij group).

Yaḥyā Ibn Bukayr said: "ʿIkrama went to Egypt, and from there he wanted to go to al-Maghrib, so the Khawārij in al-Maghrib adopted their religion from ʿIkrama."

Khālid Ibn Imrān said: "We were in the West when the *ḥajj* season approached. ʿIkrama was also there and he kept saying: 'If I had a dagger I would stand in the way of the pilgrims and behead them one after another.'" This was because he believed all except the Khawārij were infidels. He even had doubts about the Qurʾan and a bad opinion of it.

Ayyūb has related that ʿIkrama said: "God has sent down the allegorical verses in the Qurʾan to mislead the people." This describes his opinions and beliefs, but there are many other stories about his lies.

Ibn Abī Shuʾayb said: "I asked Muhammad Ibn Sīrīn about ʿIkrama and he told me: 'He is a swindling liar!'"

Affān tells of how Wuhayb said:

> I was with Yaḥyā Ibn Saʿīd Anṣārī and Ayyūb when the discussion turned to ʿIkrama. Yaḥyā Ibn Saʿīd said: "He is a liar, because Ibrāhīm Ibn Maysara says: 'Tāwūs Yamānī was telling me that if the servant of Ibn Abbās were not the lying ʿIkrama, people would come to him from all corners to learn from him.'"

Ibrāhīm Ibn Mundhir said that Hishām Ibn Abdullah Makhzūmī had heard Ibn Abī Dhiʾb say: "I met ʿIkrama and he did not speak the truth."

Muhammad Ibn Saʾd said: "ʿIkrama was an educated and very knowledgeable man, but the narrators do not care for his hadiths, and the people speak ill of him. There is no doubt that he faked hadiths."

Abdullah Ibn Ḥārith said:

> Once I went to the house of Ali, the son of Abdullah Ibn Abbās, when suddenly I caught sight of ʿIkrama being chained and tied up close to the toilet. I asked Ali: "Are you not ashamed before God for tying up your father's servant by the toilet door?" Ali Ibn Abdullah said: "This malicious man has been telling lies behind my father's back, and speaks ill of the Prophet on behalf of my father."

And in the *Muʿjam*, Yāqūt Rūmī relates this story about ʿIkrama, and that Yazīd Ibn Ziyād said: "Once I went to Ali, the son of

Abdullah Ibn Masʿūd, and caught sight of ʿIkrama chained up by the door of the toilet. I said: 'Why did you do this to this man?' and Ali Ibn Abdullah said: 'This man tells lies behind the back of my father, Abdullah Ibn Masʿūd.'"

In one version it is Ali Ibn Abdullah Ibn Abbās, and Ali Ibn Abdullah Ibn Masʿūd in the other.

It is evident that ʿIkrama betrayed his master Ibn Abbās and lied. One day Ibn Muṣayyib said to his servant Burd, "Try not to lie to me like ʿIkrama, who always lies to his master Abdullah Ibn Abbās." And similarly, it has been narrated that Abdullah Ibn Omar would tell his servant Nafi: "Try not to lie to me as ʿIkrama kept lying to his master."

Because of this, the greatest narrators have not taken his hadiths seriously, and apart from Būkhārī, none trusted them. Muslim Ibn Ḥajjāj rejected all his hadiths other than one or two that were similar to those of other narrators.

Muṭraf Ibn Abdullah said: "I heard that Mālik hated hearing the name of ʿIkrama, and he did not relate any of his hadiths."

And Ahmad Ḥanbal said: "I never remember Mālik relating any hadith from ʿIkrama except on this matter."

There follow some reports of ʿIkrama's character and activities.

It is narrated in Ali Ibn al-Madīnī's book: "I heard from Yaḥyā Ibn Saʿīd who said: 'They have told me that when it was mentioned that ʿIkrama did not pray correctly, Ayyūb exclaimed: "What! Does he pray?"'"

And Faḍl Saynānī said: "I saw ʿIkrama standing and playing chess."

Yazīd Ibn Harūn said:

> ʿIkrama came to Basra and Ayyūb, Yūnus, and Sulaymān Taymī went to visit him. ʿIkrama heard the sound of music and turned to the newcomers, saying: "Be quiet!" and then: "May God do away with him! How nice he is playing!" When Yūnus and Sulaymān saw ʿIkrama's unpleasant behavior, they did not go to him any more. And that was why the people did not escort his body when he died in the year 105, 106, or 107 AH.

Sulaymān Ibn Maʾbad Rasanjī said: "Both ʿIkrama and Kathīr ʿIzzah died on the same day. All the people went to the funeral of Kathīr, but none to ʿIkrama's. None escorted the body except the slaves of Medina."

And Maṣʾab Zubayrī said: "As ʿIkrama had the support of the Khawārij, the ruler of Medina was after him. ʿIkrama hid in the house

of Dāwūd Ibn Ḥaṣīn until he died. During his life, he traveled to different parts of the world to propagate the teachings of Khawārij."

Abū Ṭālib said that he heard Ahmad Ḥanbal say:

> ʿIkrama was among the most intelligent of people, but he had the beliefs of Salafiyya and was of the Khawārij. He traveled to many places, going to Khorasan, Shām, Yemen, Egypt, and Africa. He used to go to the commanders and the sultans and demand rewards from them. And he went to Najd to see Ṭawūs Yamānī, and received a camel from him there.

This is a brief description of him related from the *Mīzān al-Iʿtidāl*. Since he was one of the Khawārij, as well as a liar who would also demand rewards for his lies, it becomes quite clear that he invented false hadiths, particularly those that say that the Purification Verse was about the wives of the Prophet.

The Khawārij are open enemies of Ali, and foremost among them is ʿIkrama, who was a propagator of this sect and would travel to different parts of the world to spread his beliefs among the people.

Therefore, he would never say that the Purification Verse referred specifically to Ali as the Imam of the people.

He was a learned man, as he himself says: "I was in Ibn Abbās's house for 40 years, and during that time I was relating hadiths and revealing knowledge for the people."

He was aware of his knowledge, as well as committing the sin of lying, and he felt it would be best to beguile the people to draw them to the Khawārij. His main task was to misinform people about the Purification Verse and direct attention to the wives of the Prophet, against whom he had no enmity. Since he was not himself of the time of the Prophet, he thought the best course was to be at the service of his master, Abdullah Ibn Abbās, who was a respectable man among the Muslims. He said: "Now that I am a member of his family and have for 40 years been a teacher to the people, now I speak my mind." That is why he decided that the Purification Verse was about the Prophet's wives. To prove the point, he was ready to debate the matter. The question remains as to why he was not ready to discuss other matters that did not suit his beliefs and ideas.

From his statement:

لَيْسَ بِالَّذِي تَذْهَبُونَ

"They are not those you follow," it is clear that the people considered the Household immaculate, but in order to lead them astray he went

to the markets and cried: "O people! The intent of the verse does not concern the Household."

He was so adamant that Ali Ibn Abdullah Ibn Abbās could not deter him with either rewards or threats. He finally thought of imprisoning him, tying him with ropes and chains to prevent him going to the people.

This is all about ʿIkrama, whose nature is now revealed and whose lies have become apparent. Moreover, in the *Asbāb al-Nuzūl*, Wāḥidī has written of this through reports through Saʿīd Ibn Jābir from Ibn Abbās, independently of ʿIkrama.[246] However, we mentioned a hadith from Ibn Mardawayh, similar to the one from Suyūṭī, through Saʿīd Ibn Jābir and Ibn Abbās from ʿIkrama, yet it seems that these two hadiths were from Wāḥīdī's hadith, from which ʿIkrama has removed the word "liar."

As for Muqātil Ibn Sulaymān, he also narrates this hadith, but he is also a great forger of hadiths. He is equal to his companion ʿIkrama in invention, and Nisāʾī has branded him a manifest liar and forger of hadiths. In the translation of the *Mīzān al-Iʿtidāl*, Juzjānī has said: "He is a serious liar and swindler, and he used to say to Manṣūr Dawāniqī: 'Think what kind of hadith you would like, and I will invent it for you.'"

He would say to Caliph Mahdi Abbāsī: "If you want to, I can make a hadith on the seemliness of your grandfather!" to which Mahdi said: "We need it not."

Sayyid Sharaf al-Din says: "He was a notorious enemy of Ali, and it was his manner to change those hadiths that favored the Holy Prophet for the benefit of others. His lying was so obvious that before long he was disgraced among the people."

In the *Wafayāt al-Aʿyān* of Ibn Khallakān,[247] Ibrāhīm Ḥarbī says:

> Muqātil Ibn Sulaymān used to say:
>
> سَلُونِی عَمَّا دُونَ الْعَرْشِ
>
> "Ask me about whatever is under the firmament."
>
> A man asked: "Who shaved the head of Adam when he went on the *ḥajj* pilgrimage?" Muqātil was unable to answer.

Juzjānī says that he heard Aba al-Yamānī say:

> Muqātil came here and turned his back to the *qibla*, and after leaning back on the wall, he said:

سَلُونی عَمَّا دُونَ الْعَرْش.

"Ask me about whatever is under the firmament." This was similar to what he did in Mecca. He then stood up and said: "Tell me where an ant's intestines are located." Muqātil kept quiet.

Ibn Khallakān has also spoken of Muqātil, saying: "Apart from his lying, he used to go to the scholars of the Jews and Christians and interpret the Qur'an according to their desires."

And Abū Ḥatām Bustī says:

كَانَ مُقاتِلٌ يَأْخُذُ عَنِ الْيَهُودِ وَالنَّصارى عِلْمَ الْقُرْآنِ الَّذى يُوافِقُ كُتُبَهُمْ

"Muqātil would take to the Jews and Christians an interpretation of the Qur'an that accorded with their books."

He also likened God to his creatures, imagining limbs, hands, feet, eyes, ears, and so on for God.

Ibn Khallakān says that Muqātil was of the Murji'a or similar swindlers, or from a tribe like Ibn Ḥazam Zāhirī's. This is explained in the fourth section of the *al-Fisal* on page 205, and also by Shahrestanī in *al-Milal wa al-Niḥal* (*Nations and Religions*).

In his translation of the *Mīzān al-I'tidāl*, Muqātil relates that Abū Ḥanīfa said: "Jahm has gone too far. So much so that he says:

إِنَّهُ تَعالى لَيْسَ بِشَيْءٍ

'God is indeed nothing!' And to prove it, Muqātil has taken God for a creature."

However, when the condition of a man is such, then how can his hadiths be valid? Such a one is not worthy of consideration or of being discussed by scholars, especially when it concerns the Purification Verse, the circumstances of which are established. However, the facts were hidden to some of the learned and they granted him a certain privilege. Therefore, aside from discussing their personalities and other texts, we intend to examine some of the false hadiths.

Scrutiny of the hadiths reveals that in the Arabic language the word

اهل

is not applied to "women" except grammatically.

It is written in the *Ṣaḥiḥ Muslim* that Zayd Ibn Arqam was asked if this was what is meant by "the Household" in the Purification Verse. He answered: "No, by God, a woman lives with her husband

for a period of time and then the man divorces her (if the relationship irretrievably ends), and the woman goes to live with her parents."[248]

We previously observed that when Umm Salama wanted to enter under the cloak, the Prophet told her not to. It becomes clear that

اهل بیت

did not apply to Umm Salama, even though she was the Prophet's wife.

Also, after Umm Salama asks:

أَلستُ مِن أَهلِكَ، قالَ: إِنَّكِ إِلى خَيرٍ إِنَّكِ مِن أَزواجِ النَّبِيِّ.[249]

"Am I not of your Household?" he states: "You have a happy ending, for you are of the Prophet's wives." Suyūṭī writes:

> As the Prophet has removed the title of
>
> اهل
>
> (the Household) from Umm Salama and given her the title of
>
> زوجه
>
> (the wife) instead, it clearly shows that the wives are not considered as the Household. Perhaps it refers to some people who have an everlasting relationship with a man, such as daughters, sons, and grandchildren, whereas a woman, by marrying a man, forms a relationship with him, but this relationship is impermanent, for it can be ended by divorce or something else.

Apart from this, if the meaning of

اهل بیت

applied to the wives of the Prophet, it was an honor for them for a certain time for which they would be pleased. It has never been known for any of them to claim such a title for herself, or for her relatives or close friends to address them as such. Nor did Muʿāwīyah, who himself misused the title "Mother of the Believers" for his sister, Umm Ḥabība, the daughter of Abu Sufyān, and referred to himself on the pulpit as the "Uncle of the Believers." If the title "the Household" were true for his sister, he would surely have announced that he was the brother of the Household, and Abū Bakr and Omar would have each said they were the father of the Household. Thus, all of them confess that the verse specifically refers to the Prophet, Ali, Fātima, Hasan, and Husayn and was sent down in their honor.

However, there is the question of why the Purification Verse is among related verses that refer to the Prophet's wives, and the similar style of the verses implies that it too refers to them. There are different explanations for this.

One is that the similarity of style is superficial and unreliable, and to concentrate on the style instead of its clarity is to form an opinion contrary to the clarity. Many clear Shi'a and Sunni texts, which include about 40 different Shi'a traditions through more than 70 chains, all show that the verse concerns only the Five Pure Ones. Hence there remains no doubt that the similarity of style has no meaning.

Another is that if the referents in the verse were the Prophet's wives, then the second person pronoun would be feminine rather than masculine. This means that it does not refer to the Prophet's wives.

A third explanation is that eloquent language uses many kinds of metaphors, and those who speak thus may abruptly interrupt a phrase and refer to something else to emphasize a point and then return to continue the discussion. It is similar to when someone is making a speech and in the middle of a sentence he turns to someone and says: "Bring the light nearer," or "Switch on the loudspeaker." There are many similar phrases in the Qur'an, such as when God tells of Pharaoh's chief minister addressing his wife, Zulaykhā:

إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ وَاسْتَغْفِرِي لِذَنبِكِ

...Indeed, this is of the guile of you women. Indeed, your guile is very great...O (woman), ask forgiveness for your sin... (12:28–29)

However, in the space between the two clauses above he says to Joseph: *O Joseph, turn away from this...* (12:29)

God speaks in the Qur'an of Bilqīs, the Queen of Sheba, when the Prophet Solomon sent an envoy to her inviting her to surrender to Islam, and for her people not to exult themselves, and she told the nobles close to her:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَٰلِكَ يَفْعَلُونَ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

...Lo! kings, when they enter a town, ruin it and make the honour of its people shame. Thus will they do. But indeed, I am going to send a gift to them, and see what (answer) the envoys return. (27:34-35)

Here, it is understood that the phrase

وَ كَذٰلِكَ يَفْعَلُونَ

Thus will they do is God speaking to the Prophet, and is inserted between the words of Bilqīs.

Elsewhere God states:

فَلَآ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ۝ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

Nay, I swear by the places of the stars—and that is indeed a mighty oath, if you but knew—that this is indeed a noble Qur'an. (56:75-77)

Here the words *and that is indeed a mighty oath, if you but knew* are placed between two parts of a sentence. The Purification Verse follows the same pattern, where an extra phrase has been put between those that concern the wives of the Prophet. Since there are promises and warnings in the verse given to the wives, some probably assume that the Household is like them because of their closeness to them, and consider that the Household is to be treated the same as them. But this is why there is a sudden change of tone within the verses where another phrase is brought in. By using a masculine plural pronoun, God states that the Household are different, and labels them as pure and infallible. And if the phrase had not appeared where it does, the point would not become clear, even though God might make the point regarding the immaculacy of the Household elsewhere.

Another explanation is that the verses of the Qur'an were not revealed in the order they appear now. Muslims unanimously agree that almost all the chapters and verses towards the end of the Qur'an are Meccan, while those in the first part are Medinan. If the order of their compilation were the same as the order in which they were revealed, then the shorter chapters would naturally be toward the beginning of the Qur'an and the longer ones at the end. Then the verse

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ...

which was the first to be revealed, would be right at the beginning, whereas this is not the case. Among the Medinan verses there are one or two Meccan verses, and there might also be a Medinan one among the Meccan verses. Therefore, the point is that the Purification Verse was sent down individually, and later on became incorporated within those referring to the Prophet's wives. None of the scholars, commentators, narrators, or historians, whether Sunni or Shi'a, has

ever claimed that the Purification Verse was revealed to the Prophet with the verses pertaining to the Prophet's wives, nor has it been said in any hadith, even an unauthorized one.

Since we know that the order of the revelation of the verses is different from that in which they are compiled, then what proof remains to hold fast to the sequence? All Shi'a and Sunni scholars are of the opinion that certain well-defined elements stand out within weaker contexts, with the latter becoming of secondary importance. Thus have all the narrators understood the revelation of the Purification Verse to be independent, and to have been revealed in Umm Salama's house in those special circumstances when all the Five Pure Ones were gathered under the cloak.

The summary of what has been said is the claim that the revelation of the Purification Verse refers to the Prophet's wives is completely false. It was the invention of Mu'āwīyah and the Khawārij and their followers, who were enemies of the Household. As the late Sayyid Sharaf al-Din has related from Imam Abī Bakr Ibn Shahāb al-Din in the *Rashfat al-Ṣādī*:

دَعْ كُلَّ قَوْلٍ غَيْرَ قَوْلِ مُحَمَّدٍ فَعِنْدَ بُرُوغِ الشَّمْسِ يَنْطَمِسُ النَّجْمُ.[250]

Overlook all words but Muhammad's word,
For when the sun appears the stars die out.

In the earlier analysis, we benefited a great deal from the vast knowledge of the late Sayyid Sharaf al-Din Āmulī, may God be satisfied with him.

Another doubt concerning the Purification Verse is the connotation that the Household involves blood-ties and relatives of the Prophet such as Abbās and the children of Ja'far, the children of Aqil, and all the children of Ali, and finally, all the children of Hāshim. Hence the hadith that Muslim has related in his *Ṣaḥīḥ* from Zayd Ibn Arqam about when Ali was asked: "Who are the Household of the Prophet? Are the wives of the Prophet the members of his Household?" and he answered: "No, by God! A wife may live with her husband for a period of time, and then the man may divorce her. Therefore, she goes back to her clan and joins her father."

It is recorded in *al-Ṣawā'iq al-Muḥriqa* (p. 86) that Tha'labī wrote in his *al-Tafsīr* that the Household connotes the Banī Hāshim. He then says:

وَيُؤَيِّدُهُ الْحَدِيثُ الْحَسَنُ إِنَّهُ صَلَّى اللهُ عليه و آلِهِ وَسَلَّمَ اشْتَمَلَ عَلَى الْعَبَاسِ وبنيه بِمَلَاءَةٍ ثُمَّ قَالَ: يَا رَبِّ هَذَا عَمِّي وَصِنْوَابِي وَهَؤُلَاءِ أَهْلُ بَيْتِي فَاسْتُرْهُمْ مِنَ النَّارِ كَسَتْرِي إِيَّاهُمْ بِمَلَاءَتِي هَذِهِ، فَأَمَّنَتْ أَسْكُفَّةُ الْبَابِ وَحَوَائِطُ الْبَيْتِ، فَقَالَ: آمِينَ وَهِيَ ثَلَاثًا.

And the hadith of al-Hasan supported him, for indeed he included his own sons, and then said: "O Lord, this my uncle, the twin brother of my father, and these are my Household, so keep them from the Fire as I protect them with this veil of mine." And he secured the whole room, the doorstep, and the walls of the house, and said "Amen" three times.

This declaration is wrong in three respects. First of all, the question that Zayd Ibn Arqam was asked is about the Household, for the Prophet said: "I am leaving with you two great and precious things; one is the Book of God, and the other is my family."

Zayd Ibn Arqam then answered. Anyone who refers to *Maʿālim al-Shiʿa* will notice that the question of the Household is in this hadith, and not only in the Purification Verse. There is no hadith related from Zayd Ibn Arqam concerning the meaning of the Household in the Purification Verse. Therefore, how do we explain the meaning of the Household that he has related in the Hadith Thaqalayn (The Two Precious Ones), and extend it to the Purification Verse? Does it not seem contradictory?

And if Zayd Ibn Arqam was asked about the Household in this verse he would surely have mentioned the Five Pure Ones, because the meaning is clear. How can it be imagined that by the Prophet's saying that the Household are the very Companions of the Cloak, that Zayd, who is one of the Companions, opposes it and says that they are of the Banī Hāshim? But the part of the Household he has translated in the Sharif Hadith[251] might be his overall opinion that the Household can be the Banī Hāshim, and as it is, God has entered them in His Book, which is free from error. The people allied with the Book who are the most right are none other than the Immaculate Imams.

His aim is probably the whole Banī Hāshim, similar to one of his hadiths in which he has clearly explained them as the families of Ali, of Abbās, of Jaʿfar, and of Aqil.[252] However, this kind of comment is a personal opinion, and is because he has considered his own opinion about the revelation of the Purification Verse and the Household to be the opinion of the Prophet. He has not related the Prophet's opinion of the event, and therefore, anyone who looks up this hadith in the *Ṣaḥīḥ al-Muslim* or in *al-Farāʾid al-Simṭayn* clearly notices that it is not from the Prophet. Thus, there is no proof to show that this

explanation is worth anything at all in the face of so many authentic proofs, straightforward explanations, and correct hadiths.

In addition, if the Household means all of the Banī Hāshim, then inevitably the meaning of impurity and purification in the verse does not refer to immaculacy, but to piety and the need for obedience.

This meaning contradicts the restriction on impurity for the Household, because piety and obedience applies to all Muslims. But great hadiths from Abbās and others indicate that the hadith is fake, because apart from the weakness of the document, it contradicts other hadiths. It is better to ignore it rather than investigate it, but whoever wishes to know more about it should refer to the *Dalā'il al-Sīdq*.[253]

Another concern is that the Household could be the wives of the Prophet and the Companions of the Cloak. All that is said about it, as well as Fakhr Rāzī's commentary on the verse, and that of Zamakhsharī in the *Kashshāf*, is altogether false.

First of all, there were the fake hadiths from 'Ikrama and Muqātil concerning the wives, and also the style of the verses, which as explained, would affect the form of the plural. The decision between absolute grounds and false ones is to reject the latter.

Secondly, Umm Salama's not being permitted to enter under the cloak is the strongest reason for the Prophet's wives not being included.

The third reason is that if, apart from Ali, Fātima, Hasan, and Husayn, there were another person among the Household entering under the cloak, then the Prophet would have cried: "O my Creator, these are of my Household." However, he said: "O my Creator, these are my Household; take all impurity from them and purify them."

And Ibn Ḥajar has said in *al-Ṣawā'iq*:

It is recounted in some hadiths that the Prophet stated:

انا حربٌ لِمن حاربهم وسِلمٌ لِمن سالمهم وعدوٌ لمن عاداهم.[254]

"I will fight those who fight you and I am at peace with those who are at peace with you, and so I am the enemy of your enemies."

And fourthly, if all the verses about the wives and the Companions of the Cloak are taken together, then the ultimate purpose of purification would not be immaculacy, but would be purity as the result of piety and obedience to the law. This concerns all Muslims and does not contrast with the limitation set in the verses with the use of

إنما

With praise to God our discussion of the Purification Verse comes to an end, and it becomes clear that its application to any other than the People of Immaculacy is irrelevant. However, it should be known that it does not exclude the other Immaculate Imams, as with many of the other hadiths we have already explained on the subject. This is not because of the nature of the revelation but through evidence. At the time when the Prophet placed the Household under the cloak, there were no others but them in the Household under the firmament. However, there were nine more within the essence of Imam Husayn who later, one by one, received the title of the Household. This is similar to the Verse of the Superior in Command, which at the time of the Prophet was specified only for Imam Ali, but which since then has been applied to any of his children or grandchildren, and continues on until the Ever-Existing Child of Muhammad, may God hasten his reappearance, receives the title. Thus, according to the verse, the need to obey them will continue. There are a great many similar matters concerning the dignity of the revelation in the Noble Qur'an.

وَالْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَلَعْنَةُ اللّٰهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ مِنَ الْآنِ إِلَى يَوْمِ الدِّينِ

And praise be to God, and may peace be upon His worshippers for whom He chose Muhammad and his pure descendants; and God's curse be upon all their enemies, from now until the Day of Resurrection

[1] Muhammad Bāqir Majlisī, *Biḥār al-Anwār* (Tehran: Dār al-Kutub al-Islami, 1376 HS), vol. 12, p. 124.
[2] Sayyid Alī-Khān Kabīr, in the explanation of the 47th supplication in *Riyāḍ al-Sālikin Sharh Ṣaḥifat Sayyid al-Sājidin* (Qum: al-Nashr al-Islami, 1413 AH), p. 501, says: "There is a hadith which is accepted by everyone that states: 'Whosoever dies without knowing his Imam dies in a state of ignorance.'"
[3] Muhammad Yaʾqūb al-Kūlaynī, *Rawḍat al-Kāfī* (Tehran: Dār al-Kutub al-Islamiyya, 1377 AH), p. 146.
[4] *Biḥār al-Anwār*, vol. 7, pp. 16–20.
[5] Citing *Biḥār al-Anwār*, p. 18.
[6] Ibid., p. 17.
[7] Ibid., p. 17.
[8] Ibid., p. 17.
[9] Ibid., p. 20.
[10] Citing *Biḥār al-Anwār*, vol. 7, p. 20.
[11] Abu al-Faḍl al-Ḥusaynī, *Talkhīṣ al-Riyāḍ* (Tehran: Maṭbaʾat al-Ḥaydari, 1381 AH), vol. 3, p. 242.
[12] Ibid., p. 141.
[13] *Al-Musnad*, Ahmad Ibn Ḥanbal Shaybānī (Beirut: al-Maktabat al-Islamiyya, n.d.), vol. 4, p. 96.
[14] Shaykh Ṣadūq has said: "A rightful community has stated that the Messenger of God said: 'A single true believer is a community by himself!'" *Biḥār al-Anwār*, vol. 8, p. 2.
[15] Abdul Ḥusayn Amīnī, *al-Ghadīr* (Tehran: Maṭbaʾat al-Ḥaydari, 1373 AH), vol. 10, pp. 359–360.
[16] Sayyid Hāshim Baḥrānī relates this narrative in *Tafsīr al-Būrhān* (lithograph, n.p., n.d.), vol. 1, pp. 234–235, under the verse: *Obey God, and obey the messenger and those in authority among you* and in *Ghāyat al-Marām fi Taʾin al-Imam*, (lithograph, n.p., n.d.), pp. 265–266. Baḥrānī quotes it from Ibn Bābwayh Qumī's chains of transmission back to the Prophet. Allāma Ṭabāṭabāʾī supplies it in *al-Mīzān fi Tafsīr al-Qurʾan* (Tehran: Dār al-Kutub al-Islamiyya, 1386 AH), vol. 4, pp. 435–436, citing the *Tafsīr al-Būrhān*; *al-Ḥurr al-Āmilī, Ithbāt al-Hudā bi al-Nuṣūṣ wa al-Muʾjizāt*, (Qum: Maṭbaʾat al-Ilmiyya, n.d.), vol. 2, pp. 373–374, citing *Ikmāl al-Din* by Ṣadūq, pp. 146–147 up to where he says:

كانتفاع الناس بالشمس وان جللها السحاب

"As people benefit by the sun when it is behind a cloud."

[17] The "Remnant of God" is he in whom will be manifested all the Names and Attributes of God that have not yet been revealed. He is the "remnant," "trace," or "echo" in the sense of being the fulfiller of all the manifestations of the prophets and Imams. The absoluteness of God's Will pertains to his existence.

[18] Mullā Fatḥullah Kāshānī, *Tafsīr Manhaj al-Ṣādiqīn* (Qum: Islamiyya, 1346 AH), vol. 6, p. 338.

[19] Ibid. The footnote mentions that Imam Bāqir related it to the Shiᶜa. Jābir has also related a similar version in *Ghāyat al-Marām*, p. 327, where it is the third hadith;

There is evidence that Jābir was not blind while in the shrine to pray on the Day of Arbaʾīn in numerous hadiths. Imam Bāqir compared with him Fātima's tablet (*lawḥ*) that Jābir had made that had the names of the Imams mentioned on it. This story existed many years after the event of Karbalā, and it was no less than four years after Karbalā. Therefore, Jābir was able to make the comparison at the time.

Shaykh Ḥurr al-Āmulī has narrated the hadith of the tablet in the *Ithbāt al-Hudā* (vol. 2, pp. 285–291). He first narrated it from Kūlaynī through his chain through Abī Baṣīr from Imam Ṣādiq.

Secondly, Ṣadūq has it in the *ᶜUyūn Akhbār al-Riḍā* through a chain through Ali Ibn Ibrāhīm from Bakr Ibn Ṣāliḥ up to the Imam.

Thirdly, it appears from Ṣadūq's chain in the *Ikmāl al-Din*, where he has also quoted other scholars.

The fourth is Shaykh Ṭūsī in *al-Ghaybat* from Bakr Ibn Ṣāliḥ up to the Imam.

The fifth is Shaykh Ṭūsī in the *Iḥtijāj* from Abū Baṣīr.

The sixth is from Ṭabarsī in the *Iᶜlām al-Warā* from Shaykh Ṣadūq with various chains.

The seventh is from Bursi through Jābir, quoting Imam Bāqir.

The eighth is from Nuᶜmānī in *al-Ghaybat* from Mūsā Ibn Muhammad Qumī through Saᶜd Ibn Abdullah, who quotes Bakr Ibn Ṣāliḥ.

The ninth is where Mufīd mentions it briefly in the *Irshād*.

The tenth is in the *Ikhtiṣāṣ* from Bakr Ibn Ṣāliḥ.

The eleventh is from Daylamī in the *Irshād al-Qulūb* from Jābir.

The twelfth is where it is briefly mentioned by Ali Ibn Yūnus in *al-Sirāt al-Mustaqim*, and where he says that more than 40 narrators have narrated this hadith from Jābir.

The thirteenth is from Ibn Shahr Āshub in *al-Manāqib*.

The fourteenth is from Masʿūd in the *Ithbāt al-Waṣīyya*.

And the fifteenth is from Abū al-Ṣalāh Ḥalabī in the *Taqrīb al-Maʾārif*.

[20] There are some sayings from Imam Ali's hidden knowledge that are considered as proof, such as the following from *Nahj al-Balāghah*: "Indeed, you cannot see what I see; I wish I could tell you of what I know of the unseen..."

[21] Ibn Athīr al-Jazarī, *Usd al-Ghāba* (Iran: Maktabat al-Islamiyya, n.d.), vol. 4, p. 35.

[22] Ibid., p. 36. Some of the above is also mentioned in two variations in Ibn Ḥajar al-Haythamī (Najaf: Maktabat al-Hindi, 1387 AH), *al-Ṣawāʾiq al-Muḥriqa*, p. 80.

[23] *al-Ṣawāʾiq al-Muḥriqa*, p. 80.

[24] *Biḥār al-Anwār*, vol. 7, p. 17.

[25] *Biḥār al-Anwār*, vol. 7, p. 18.

[26] *Biḥār al-Anwār*, vol. 7, p. 17.

[27] Ahmad Ibn Ali Ṭabarsī (n.p.: Islamiyya, 1384 AH), *al-Iḥtijāj*, vol. 2, p. 325.

[28] *Biḥār al-Anwār*, vol. 7, p. 17.

[29] Muhammad Ali al-Mūsawī al-Āmulī, *Madārik al-Ai al-Mī Sharh Sharāyī al-Islam* (Mashhad: Muʾassisat al-Āl al-Bayt, 1410 AH), pp. 461–462; *Ithbāt al-Hudāt*, vol. 5, p. 218.

[30] The Imam's actual words were: "What! Your adopted son should ask this from the Banī Omayyad!"

[31] *al-Ṣawā'iq al-Muḥriqa*, p. 80; Shiblanjī, *Nūr al-Absār fī Manāqib Āl Nabīyyi al-Mukhtār* (Egypt: Maktabat Ḥāj Abd al-Salām, 1374 AH), p. 97.

[32] The meaning of يستحمله is that the Imam would ask for an animal. A good proof for this narrative is provided by Ibn Saʿd in *al-Tabaqāt al-Kubrā* (Beirut: Dār Ṣādir, 1376); *Biḥār al-Anwār*, vol. 9, p. 647.

[33] In Ibn al-Athīr, in *al-Nihāyat* (Qum: Muʾassisat al-Ismaʾili, 1367 AH), in explanation of عذيرك he says that it is a nominative noun appointed to the verb referring to the poet himself. Therefore, here there is no difference between "your *adhir*" and "my *adhir*," and the letter ك refers to the poet. This poem is said to be related to Ali.

[34] *al-Ṣawā'iq al-Muḥriqa*, p. 80.
[35] *Biḥār al-Anwār*, vol. 8, p. 4; Ali Ibn Ibrāhīm al-Qumī, *Tafsīr Ali Ibn Ibrāhīm* (Tabriz: n.p., n.d.), p. 718. However, in this *tafsīr* he has used يحط instead of يخطا.
[36] *Ghāyat al-Marām*, p. 577; Muwaffaq Ibn Ahmad Khārazmī, *al-Manāqib* (Najaf: Maṭba'at al-Ḥydari, n.d.) section 19, p. 226.
[37] *Ghāyat al-Marām*, p. 578.
[38] This means *Sa'd Waqqās*.
[39] Salim Ibn Qays, *Kitāb al-Salim* (Naja: n.p., n.d.), p. 227, and *Biḥār al-Anwār*, vol. 8, where Abān has quoted it from *Kitāb al-Salim*.
[40] Tha'labī seems to be Sunni.
[41] *Biḥār al-Anwār*, vol. 8, pp. 2–5.
[42] *Biḥār al-Anwār*, vol. 8, p. 740.
[43] Ibid., p. 5.
[44] *Ghāyat al-Marām*, p. 578, citing of Shaykh Ṭūsī; *Kitāb Salim Ibn Qays*, p. 214; *Biḥār al-Anwār*, vol. 8, p. 3, *al-Iḥtijāj* of Ṭabarī.
[45] *al-Mu'jam Mufahras*, vol. 5, p. 136.
[46] *Ghāyat al-Marām*, p. 577; *al-Manāqib* of Khārazmī, section 19, p. 237.
[47] Majlisī relates this lengthy hadith in *Biḥār al-Anwār*, vol. 8, p. 239, citing Allāma Ḥillī's *Kashf al-Yaqin*.
[48] *Ghāyat al-Marām*, p. 573, 8th hadith. Ibn Abī al-Ḥadīd has related this in *Sharh al-Nahj al-Balāghah* (n.p., Dār Iḥyā' al-Turāth, 1378), vol. 6, p. 121, along with sermon 68, in which Imam Ali says: "I was sitting when sleep overtook me. I saw the Prophet appear before me, and I said: 'O Messenger of God! What crookedness and enmity I had to face from the people!' The Prophet said: 'Invoke God's curse upon them,' and I said: 'O Allah give me better people than them and give the worst of the worst to them.'"

In his explanation of this sermon in vol. 6, pp. 113–126, Ibn Abī al-Ḥadīd mentions the martyrdom of Imam Ali and accompanying events and testimony, as well as his burial.
[49] *Ghāyat al-Marām*, pp. 326–328.
[50] *Ghāyat al-Marām*, p. 328, 6th hadith (also on p. 483); the 14th hadith is Sunni.
[51] Ganji Shāfi'ī relates this hadith in *Kifāyat al-Ṭālib* (Najaf: Maktabat al-Ḥaydarīyya, 1390 AH), section 62, p. 244, and then states: "The *muḥaddith* (narrator) of Shām (Ibn Asākar) has also related this hadith in a different style in his *Tārikh* (*History*). Moreover, Ṭabarī has related the same hadith, in the same way as it is in his *al-Tafsīr*, part

30, p. 146, by means of his chains from Abī al-Jārūd, quoting Muhammad Ibn Ali.

[52] *Ghāyat al-Marām*, p. 328, hadith 4.

[53] *Ghāyat al-Marām*, p. 327, hadiths 5, 6, and 10.

[54] *Durr al-Manthūr* (n.p.: Dār al-Ma'rifa, 1404), vol. 6, p. 379. He has mentioned the first hadith as number 2 in *al-Ghadīr*, vol. 2, p. 58.

[55] *Durr al-Manthūr*, vol. 6, p. 379; also mentioned as the first hadith, no. 2, in *al-Ghadīr*, vol. 2, p. 58.

[56] *Durr al-Manthūr*, vol. 6, p. 379.

[57] *Durr al-Manthūr*, vol. 6, p. 379.

[58] *al-Manāqib* of Khārazmī, p. 187.

[59] Muhammad Husayn Kāshif al-Ghiṭā', *Aṣl al-Shi'a wa Uṣūluhā* (Cairo: n.p., 1377 AH), p. 110. Ṭabarī has narrated the same hadith in his commentary, part 30, p. 178, from Ḥāfiz Ibn Mardawayh, quoting Yazīd Ibn Sharāḥil Anṣāri.

[60] Mīrzā Najm al-Din Sharif Askarī, *Ali wa al-Waṣīyya* (Beirut: Dār al-Zuhd, 1398 AH), p. 382,

[61] See p. 96.

[62] *Ghāyat al-Marām*, pp. 483–484, hadith no. 15. In *Ghāyat al-Marām*, p. 19, hadiths no. 21 and 22, there are two Sunni hadiths from the Prophet concerning the status of Ali and his followers on the Day of Resurrection.

[63] Sulaymān Ibn Ibrāhīm Qundūzī Ḥanafi, *Yanābi' al-Mawadda* (Istanbul: 1301 AH), p. 180.

[64] Ibid., p. 181.

[65] See section 19, p. 228.

[66] This hadith has been narrated from Anas in *Ghāyat al-Marām*, p. 32.

[67] Abī Bakr Ahmad Ibn Ali al-Khaṭīb al-Baghdādī, *Tārīkh al-Baghdād* (Beirut: Dār al-Kutub al-'Ilmiyya, n.d.), vol. 12, p. 289.

[68] Ḥāfiz Ali Ibn Abibakr al-Haythmī, *Majma' al-Zawā'id* (Beirut: Dār al-Kutub al-Arabi, 1967), vol. 2, p. 16.

[69] These women are those righteous women such as Khadījah, Umm Salama, Zaynab, the daughter of Jahsh, and Fātima, the wife of the Commander of the Believers; but not those such as 'Āisha, who rose against the Imam of her time and caused the bloody event of Jamal. Nor those such as Hafasa, who was always the close companion of 'Āisha, or Ju'dah, who poisoned Imam Hasan.

[70] Khaṭīb Baghdādī, *Tārīkh Baghdād* (Beirut: Dār al-Kutub al-'Ilmīyya, n.d.), vol. 2, p. 146.

[71] *al-Ghadīr*, vol. 3, pp. 78–79.
[72] *al-rawa* here means "completely irrigated," and alludes to the green leaves in the spring.
[73] *Ghāyat al-Marām*, pp. 578–588.
[74] *Ghāyat al-Marām*, p. 328.
[75] *al-Nihāya*, vol. 4, p. 106.
[76] *Aṣl al-Shiᶜa wa Usūluhā*, p. 111; Shaykh Muhammad Jawād Muqhnīya says in the *al-Shiᶜa wa al-Tashayyuᵓ*: "The *Shiᶜa* say through Sunni sources that it was the Prophet who initiated Shiᶜism and invited the people to it." It has been established by the Sunnis that the Prophet was the first to use the word *Shiᶜa* for the lovers and followers of Ali."

Shaykh Muhammad Ḥusayn Muzaffar has said in his *Tārikh al-Tashyyuᵓ* (*The History of the Shiᶜa*, p 5) that it has been written in the *Ṣawāᵓiq al-Muḥriqa* of Ibn Ḥajar and in the *Nihāya* that the Prophet stated:

یاعلیؑ انّک ستقدِم علی اللهِ انت و شیعتک راضین مرضیین.

And it states in *al-Durr al-Manthūr* that the Prophet said:

انّ هذا (علیؑ) و شیعته لهم فاءزون یوم القیامه.

The writer of the *Tārikh al-Tashyyuᵓ* has said: "Muhammad calling Ali the Shiᶜa goes together with his bearing witness that *There is no god except God, and Muhammad is the Prophet of God.*"

لا اله الّا الله محمّد رسول الله.

All that Shaykh Mughnīya has narrated from Shaykh Muzaffar, and there are also some more interesting topics in the *Tārikh al-Tashyyuᵓ* from p. 5 onwards.
[77] Abū Naᶜīm Ahmad Ibn Abdullah Isfahani, *Ḥilliyat al-Awlīyā* (Egypt: Maṭbaᵓat al-Saᵓādah, 1351 AH), vol. 1, p. 64; Ahmad Ibn Abdullah Ṭabarī al-Shāfiᶜī, *Dhakhāᵓir al-Uqbā fī Manāqib dhi al-Qurbā*, p. 89.
[78] *Tārikh Ṭabarī*, vol. 2, pp. 62–63.
[79] Mūsā Sibṭ al-Shaykh, *Shiᶜa in Islam* (Tehran: Chelsutūn Masjid-i Jāmiᶜ, 1402), p. 54, footnote.
[80] *Aṣl al-Shiᶜa wa Uṣūluhā*, pp. 82–87.
[81] Ibid., p. 98.
[82] *Nahj al-Balāghah*, section on sermons, p. 418.
[83] *Kitāb al-Salim*, pp. 96–97.
[84] *Kitāb al-Salim*, p. 131.

[85] *Kitāb al-Salīm*, p. 194.
[86] *Kitāb al-Salīm*, pp. 66–67.
[87] *Ghāyat al-Marāmi*, p. 327.
[88] The *Jāmiʿ al-Akhbār* is attributed to Ṣadūq, but many doubt this. It is apparently related by five others who are all followers of the imamate. There are doubts over those who have rejected it at the beginning of the *Biḥār al-Anwār*.
[89] *Biḥār al-Anwār*, vol. 3, p. 394.
[90] *Biḥār al-Anwār*, vol. 15, *Kitāb al-Imān*, p. 141.
[91] In the *Biḥār al-Anwār* this is expressed as "the Collar of the Qurʾan."
[92] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Akhlāq*, p. 148.
[93] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 142.
[94] In this edition of *Biḥār al-Anwār* it is given as *lam yafqodu*, but in the later publication, vol. 68, p. 179, as *lam yaftaqid*, which seems more correct, because it means: "At the time of their absence nobody inquires of them," although *lam yafqodu* is not incorrect.
[95] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 150.
[96] Ibid.
[97] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 152.
[98] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Akhlāq*, p. 164.
[99] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Ashara*, p. 137.
[100] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 123.
[101] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 141.
[102] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 142.
[103] See *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 147.
[104] There is good reason to support this commentary coming from Imam Ḥasan Askarī, because it contains certain things known only to him. In his commentary on *The Blessings of the Most Compassionate*, Balāghī refers to the Imam's statements for authentication of his writings.
[105] See *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 144.
[106] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 148, section on the attributes of the Shiʿa; *Biḥār al-Anwār*, vol. 3, p. 254.
[107] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Akhlāq*, p. 3.
[108] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 109.
[109] Ibid.
[110] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 153.
[111] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 149.
[112] *Biḥār al-Anwār*, vol. 9, p. 124.

[113] Abbs Qumī, *Safinat al-Biḥār* (Najaf: Dār al-Asra, 1355 AH), vol. 1, p. 732.
[114] *Biḥār al-Anwār*, vol. 5, p. 398.
[115] It seems that the expressions "Sunni" and "Shi'a" cannot be historically dated, but the word "sunna" was known at the time of the peace treaty with Mu'āwīyah, and the term "Sunni" was used at the time of Ash'arī. Yet we can be sure that the term *sunnah* was first established in opposition to the Mu'tazila who gave priority to the intellect, contrary to the Sunnis who prioritized obedience, and it apparently came into use from the second century or the end of the first century.
[116] *Biḥār al-Anwār*, vol. 8, p. 2.
[117] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 127.
[118] Ibid.
[119] Ibid.
[120] *Biḥār al-Anwār*, vol. 15; *Kitāb al-Imān*, p. 115; *al-Ṣawā'iq al-Muḥriqa*, p. 79. Al-Shāfi'ī also comments on this poem:

قالُوا تَرَفَّضْتَ قُلْتُ كَلّا وَمَا الرَّفْضُ دِينِي وَلَا اعْتِقادِي
لَكِنْ تَوَلَّيْتُ غَيْرَ شَكٍّ خَيْرَ إمامٍ وَخَيْرَ هادِي
إنْ كانَ حُبُّ الْوَلِيِّ رَفْضاً فَإنَّنِي ارْفَضُ الْعِبادِ

He has also said:

يا راكِباً قِفْ بِالْمُحَصَّبِ مِنْ مِنى وَاهْتِفْ بِساكِنِ خَيْفِها وَالنّاهِضِ
سَحَراً إذا فاضَ الْحَجِيجُ الى مِنى فَيْضاً كَمُلْتَطِمِ الْفُراتِ الْفائِضِ
إنْ كانَ رَفْضاً حُبُّ آلِ مُحَمَّدٍ فَلْيَشْهَدِ الثَّقَلانِ أنِّي رافِضِي

They blamed me as a heretic; I denied it,
For neither my religion nor my belief is heretical
However, I have followed my Imam with no doubt
The good Imam, and the superior guidance,
If a lover of the master were a heretic
Then indeed I would be the most heretical person among people.

O "rider," stop at al-Muḥaṣṣab [the right] in Minā
Turn towards those people moving or sitting at al-Khīf
At dawn when the pilgrims flow over to Minā
Receive full blessing as the Euphrates overflows
If being a heretic means loving the Household,
Then all men and *jinn* bear witness that I am a heretic!

[121] Mālik, *Muwaṭṭa'*, vol. 20, pp. 20–21; *Kitāb al-Jihād*, ed. Muhammad Fuād Abd al-Bāqi; Jalāl al-Din Suyūṭi, *Tanwīr al-Hawālik* (Egypt: Dār al-Iḥyā Kitab al-Arabiya, n.d.), vol. 2, p. 18.

[122] *Biḥār al-Anwār*, vol. 15; *Kitab al-Akhlāq*, p. 18, citing *Uṣūl al-Kāfi*.

[123] *al-Ghadīr*, vol. 6, p, 213.

[124] *al-Mīzān*, vol. 4, p. 316.

[125] That is: "Glory be to Him Who made His servant (Muhammad) take a [Divine] Journey by night from the Holy Mosque to..." continuing to the end of the verse. He recited a whole chapter after reciting "The Opening" (*al-Ḥamd*).

[126]The term قوب means chicken and قانب means ذا قوب; therefore it is called قانب when inside the egg, and مقوب for the hatched egg. Omar considered the *ḥajj* pilgrimage ritually consecrated at an appointed station and time, and he believed that the consecration from Mecca after the *umrah* is insufficient, as in the season of the Farewell Pilgrimage, after changing the rites of the Separation *Ḥajj* to the *umrah* and the Enjoyment *Ḥajj*, when it is necessary to wear the pilgrim's garment. He objected to what the Prophet had said by asking: "What does this *ḥajj* mean, if after entering Mecca our youths are lying in the shade of the arak trees while the wetness of ablution after sexual intercourse is still on their faces?" The Prophet said: "It is God's command, and out of my hands." Thus, Omar only approves of the *ḥajj* when the pilgrim's garment is worn at the appointed place and time, and he does not approve of its being worn in Mecca after the *umrah*. He says: "The *ḥajj* after intercourse with a woman is not a real *ḥajj*, but is defective, broken, and torn. The *ḥajj* begins at the appointed place and time. They enter Mecca not to perform the *ḥajj* rites, but wait in the pilgrim's garb until the time when the Enjoyment *Ḥajj* approaches. Therefore, if one performs the *umrah*, it is like an egg from which a chicken hatches, leaving the egg empty. If someone fulfils the *umrah*, he benefits from that, but it does not replace his main *ḥajj*. The *ḥajj* is worthy in the sight of God; therefore the pilgrim's garment should be worn right from the appointed place

and time. Otherwise it either does not count or is counted as a personal *ḥajj*. Those who make the personal *ḥajj* and afterwards leave Mecca wearing the pilgrim's garb at the Mosque of Tanʾīm or Juʾrrana and then enter Mecca, have performed the personal *ḥajj*. This is similar to ʿĀisha's performing the *ḥajj* rites while menstruating, and then the Prophet's telling her to go to the Mosque of Tanʾīm wearing the pilgrim's garb and then return to Mecca and fulfil the personal *ḥajj*." It was what Omar had invented by saying: "The personal *ḥajj* is unlawful, because it divides the *ḥajj*, and the *ḥajj* is pleasing to God." However, Ibn Athīr interprets in his book what Omar said in a different way, saying that Omar's prohibition of the personal *ḥajj* was because if people performed the *umrah* along with their Enjoyment *Ḥajj*, then they would not go to Mecca for a whole year, and the town would be left empty of pilgrims. He has commented in *al-Nihāyat* on the قَوَب, and he mentions the same thing in لسان العرب . They seek to cover the fault of Omar by expressing it thus. Omar is clear that the *ḥajj* would be invalidated when it is beneficial, and as he says, the *umrah* is like the egg and the chicken that year, and when the egg is hatched it becomes empty, and there is no more *ḥajj* that year. This is quite different from what the Prophet said, and there is no way to explain it, because those who made the *ḥajj* pilgrimage at the time of the Prophet could afterwards go to the Mosque of Tanʾīm wearing the pilgrim's garb, and the necessity of the personal *ḥajj* was not to make the *umrah* after that, but to do it over the course of the year so as not to leave Mecca empty.

[127] The meaning of *wa nufāriq an thalāth bi ṭalāq* might be "we would leave them after three days of enjoyment."

[128] In the Shiʿa narratives, the tradition of the Prophet was that if a slave girl became pregnant by her master, she would be freed after the death of her master. This is because her child is the inheritor of the master, and since the child cannot be the master of his mother, she automatically becomes free. However, while the master is alive, the child cannot obtain his mother's freedom without the master's permission.

[129] In this expression, the word *artaʿ* relates to the doer, so it means: "I graze the cattle and feed the animals." The allusion is that "I am a good shepherd."

[130] This hadith of Omar has been related by Ṭabarī in his book on history, vol. 3, p. 29, and in *al-Ghadīr*, vol. 6, p. 212, and in Ibn Abī al-Ḥadīd's *Explanation of Nahj al-Balagha*, vol. 3, p. 28. Ibn Qutayba has also related it. See *al-Tafsīr al-Mīzān*, vol. 4, p. 316 narrated from Tabarī Ibn Abī al Ḥadīd's *The Explanation of Nahj al-Balagha*, where Ibn Qutayba has related it.

[131] This hadith needs more consideration. First of all, either it should read *ḥalummū* rather than *halluma*, and the phrase *fa la arāhu yakhlus* as *fa la arāhu takhlus*.

[132] *al-Ghadīr*, vol. 3, p. 297.

[133] *al-Mīzār*:, vol. 2, p 420.

[134] *al-Ghadīr*, vol. 3, pp. 296–297.

[135] *Biḥār al-Anwār*, vol. 8, pp. 7–8.

[136] *Rawḍat al Kāfi*, p. 345.

[137] *Rawḍat al-Kāfi*, p. 345.

[138] This book describes how the Shi'a follow the explicit statements of the Messenger, but that the Sunnis guard against them, although their opinions are the same, as explained in detail on p. 97.

[139] Concerning these rulings, one should refer to the authentic documents in the Sunni books, because this kind of ruling seems rare. It seems that certain critics have combined some of them with others to illustrate a particular meaning.

[140] Khān Amīr, *Ḥabīb al-Sayr* (Tehran: Khayyām Press, 1333 HS), vol. 3, p. 191.

[141] Muhammad Bāqir Majlisī, *Rawḍat al-Muttaqīn* (Qum: Bunyād Farhang Islami, n.d.), pp. 30–33.

[142] In Muhammad Ali Mudarres, *Rayḥāna al-Adab* (Tabriz: Shafaq, n.d.), vol. 1, pp. 167–179, the author describes Allāma Ḥillī. In Majlisī's *Man lā Yaḥḍuruh al-Faqīh* there is the story of Aljāito and Sultan Muhammad embracing the Shi'a, as previously described; see also Qāḍi Nūrallah Shūshtari who put this in the record of the *Majālis al-Mu'minīn* under two headings: first in the fifth session, in the history of Allāma Ḥillī (pp. 235–248), and second in the eighth session, about the biography of Sultan Muhammad Khūdā Banda (pp. 402–405).

[143] *Ghāyat al-Marām*, pp. 281–300.

[144] Sharaf al-Din Musawī al-Āmulī, *al-Fuṣūl al-Muhimma* (Najaf: Dār al-Nu'mān, n.d.), p. 204; *Ghāyat al-Marām*, p. 288, under hadith no. 15

from the *Tafsīr* of al-Thaʿlabī, who narrated it from Aʾmash, from Aṭiyya, from Abī Saʿīd Khidrī, quoting the Prophet; *al-Durr al-Manthūr*, vol. 5, p. 198; *Kifayat al-Ṭālib*, p. 376.

[145] *al-Ṣawāʾiq al-Muḥriqa*, p. 85; *Durr al-Manthūr*, vol. 1, p. 198; *Yanābīʿ al-Mawadda*, p. 10, *Nazm Durar al-Simṭayn*, p 238.

[146] *al-Fuṣūl al-Muhimma* (Najaf: n.p., n.d.), p. 204.

[147] This is the third hadith in *Ghāyat al-Marām*, p. 287, and is at the bottom of p. 205 of *Fuṣūl al-Muhimma*. It is also in Ahmad Ḥanbal's *Musnad*, ch. 6, p. 323.

[148] *Ghāyat al-Marām*, p. 287, hadith no. 4.

[149] *Ghāyat al-Marām*, p. 287, hadith no. 2, and in *Ghāyat al-Marām*, p. 288, hadith no. 16, from Thaʿlabī through his chains from Umm Salama. Also, *Ghāyat al-Marām*, p. 291, hadith no 37, taken from *al-Fuṣūl al-Muhimma* of Sabbāq Mālikī. He has also virtually the same hadith in *Ghāyat al-Marām*, p. 295, hadith no 14, with a comment on the Qurʾan by Muhammad Ibn Abbās Māhyār Shiʿa, through Shiʿa's chains from Umm Salama. And in *Ghāyat al-Marām*, p. 295, hadith no 17, through Muhammad Ibn Abbās Māhyār from Umm Salama, and it is the hadith no 20 in the *Amālī* of Shaykh Ṭūsī from Umm Salama. It is the 21st entry in the *Amālī* of Shaykh Ṭūsī through another chain from Umm Salama, in I, p. 299, as hadith no 30 from Abū Ali Ṭabarsī, taken from the commentary of Abū Ḥamza Thūmālī, quoting Umm Salama, in *Dhakhāʾir al-Uqbā*, pp. 2 and 23, from Muʾjam Ibn Qubāʾī (*The Lexicon of Ibn Qubāʾī*), where he has several other different hadiths from Tirmidhī on p. 21. And at the bottom of p. 205 in *al-Fuṣūl al-Muhimma*, he says: "Ahmad Ḥanbal has put this hadith in the sixth section of his *Tafsīr*, p. 292, and Wāḥīdī has made a commentary in *Asbāb al-Nuzūl* (Beirut: Dār al-Kutub al-ʿIlmīyya, 1400 AH), p. 267. It is also in Ibn Jarīr's commentary, and Ibn al-Mazār, Ibn Abī Ḥātam, Ibn Mardawayh, and Ṭabrānī have related it. It is in *al-Durr al-Manthūr* vol. 8, p. 198, and Ibn Jarīr, Ibn Munzar, Ibn Abī Ḥātam, Ṭabrānī, and Ibn Mardawayh have commented on it. It is mentioned briefly in *Yanābīʿ al-Mawadda*, p. 107, in *Nazm al-Durar al-Simṭayn*, p. 238, with slight differences, and in the *Fuṣūl al-Muhimma* of Ibn Sabbāgh, p. 80, also with slight differences. It is also mentioned briefly in Ibn al-Maghāzilī, *al-Manāqib Ali Ibn Abī Ṭālib* (Tehran: Maktabat Islamiyya, 1394 AH), p. 304.

[150] *Ghāyat al-Marām*, hadith no. 9, p. 288; *Dhakhāʾir al-Uqbā*, p. 21; *al-Ṣawāʾiq al-Muḥriqa*, p. 58; *al-Durr al-Manthūr*, vol. 5, p. 198; Ali Ibn Ḥisām al-Din Muttaqi Hindī, *Kanz al-ᶜUmāl*, (Maṭbaʾat Dāʾirat al-Maʾārif al-Uthmāniyy, 1384 AH), vol. 7, p. 204; *Usd al-Ghāba fi Maʾrifat al-Ṣaḥba*, vol. 4, p. 29; *Kifāyat al-Ṭālib* (with slight differences) p. 372.

[151] The origin of the term الٰه pronounced like عِده was ال, pronounced like وعد from an origin in وأل and وَألا means "asking for emancipation." Therefore, الٰه carries the meaning of becoming free and blessed, as it appears in the hadith: *Lammā nazara ilā al-Rahmat Hābita*. Perhaps originally it had been مَن نَدعُ, although it has been written مَن تَدع. Also, it may have been من يدعو, as it appears in many other narratives.

[152] Appears in *Ghāyat al-Marām* as hadith no. 18, p. 289; Muhammad Ibn Abdullah Nīshabūrī, *Mustadrak ala al-Ṣaḥīḥayn fi al-Hadith* (Haydarabad Dakan: 1334 AH), vol. 3, p. 147; *Yanābīᶜ al-Mawadda*, p. 108; Ḥākim Ḥaskānī, *Shawāhid al-Tanzīl* (Majmaʾ Iḥyāʾ al-Thiqāfat al-Islamiyya, 1411 AH), vol. 2, pp. 32–33.

[153] مِرْط means "unsewn shirt" or "towel," مُرحَّل means "patterns," and رحالِ ابل means the saddles of the camels that were on it. Some say that مُرحَّل is from مِرجَل, meaning "a big pot," hence, "They had woven the patterns of the big pots in the material."

[154] *Ghāyat al-Marām*, hadith. no 22, p. 289; *Yanābīᶜ al-Mawadda*, p. 107, from *Ṣaḥīḥ Muslim*, *Mustadrak*, and the *Kifāyat al-Ṭālib*, p. 373; Muhammad Ibn Ṭalḥa Shāfiʾī, *Maṭālib al-Suʾūl* (n.p.: Lithograph, n.d.), 8; *Shawāhid al-Tanzīl*, vol. 2, pp. 33, 35, 36, and 37.

[155] *Ghāyat al-Marām*, hadith no 25, p. 289; Abū al-Ḥusayn Muslim Ibn Ḥajāj al-Qushayri, *Ṣaḥīḥ al-Muslim* (Egypt: Dār Iḥyāʾ al-Kutub al-Arabīyya, 1374), vol. 7, p. 130; Bayhaqī, in his *Sunan*, vol. 2, p. 149; *Tafsīr al-Ṭabarī*, vol. 2, p. 5, and vol. 3, p. 147; *al-Durr al-Manthūr*, vol. 5, p. 198; Abū al-Fidaʾ Ismāʾīl Ibn Omar Ibn Kathīr Damishqī, *Tafsīr Ibn Kathīr* (Beirut: Dār al-Fikr, n.d.), vol. 3, p. 485.

[156] *Ghāyat al-Marām*, hadith no. 23, p. 289; *Dhakhāʾir al-Uqbā*, p. 24 (briefly elucidated from Ahmad Ḥanbal and Muslim; *Durr al-Manthūr*, vol. 5, p. 198; *Kifāyat al-Ṭālib*, p. 374.

[157] *Ghāyat al-Marām*, hadith no. 13, p. 288.

[158] *Ghāyat al-Marām*, hadith no, 17, p. 288; *Shawāhid al-Tanzīl*, vol. 2, p. 37.

[159] *Ghāyat al-Marām*, hadith no. 19, p. 288; no. 23, which is briefly said about Abu Ḥātam and Ahmad Ḥanbal, in *Musnad Mustadrak*, vol. 2, p. 416; Abū Jafar Ṭaḥawī Ahmad Ibn Muhammad, *Mushkil al-Āthār* (India: Majlis Dā'irat al-Ma'ārif, 1333 AH), vol. 1, p. 335; *Majma' al-Zawā'id*, vol. 9, p. 167; *al-Durr al-Manthūr*, vol. 5, p. 198; Bayhaqī, *Sunan al-Kubrā*, vol. 2, p. 152; *Tafsīr al-Ṭabarī*, vol. 22, p. 6; *Yanābī' al-Mawadda*, p. 108, phrased slightly differently; *Manāqib*, p. 305; *Tazkirat al-Zawā'id*, p. 133; and *Shawāhid al-Tanzīl*, vol. 2, pp. 39, 41, and 45.

[160] *Ghāyat al-Marām*, hadith no. 1, p. 288; *Mustadrak*, vol. 3, p. 147.

[161] *Ghāyat al-Marām*, hadith no. 31, p. 290.

[162] As a clarification, the writer of *Jannāt al-Khalūd*, Muhammad Riḍā Imamī Khatūn Ābādī, says that he accepts Imam Ḥasan Askarī's having two names, Ḥasan and Abdullah. Here, the Prophet mentions the father's name as Abdullah.

[163] Qāḍī Shahāb al-Din Dawlat Ābādī, the author of *Hidāyat al-Sa'dā*, and Mullā Muhsin Hirawī, the author of *Asrār al-Fātiha*, have both said this. It is narrated in the *Abqarī al-Ḥisan* (p. 6).

It is probable that "His father's name is the name of my father" has been added to the hadith by a hostile narrator to equate the Mahdi with Muhammad Ibn Abdullah Manṣūr, one of the Abbāsīd caliphs. This is similar to the concocted report that the Prophet said: "The Existing is with us, Manṣūr is with us, Saffāḥ is with us; this means the Mahdi is with us."

[164] *Ghāyat al-Marām*, hadith no. 40, p. 292; *al-Ṣawā'iq al-Muḥriqa*, p. 86; *al-Durr al-Manthūr*, vol. 5, p. 199; *Yanābī' al-Mawadda*, 108, from Umm Salama with a slight difference.

[165] *Ghāyat al-Marām*, hadith no. 1, p. 291.

[166] *Ghāyat al-Marām*, hadith no. 6, p. 292.

[167] *Ghāyat al-Marām*, hadith no. 7, p. 293.

[168] *Ghāyat al-Marām*, hadith no. 11, p. 295.

[169] *Ghāyat al-Marām*, hadith no 32, p. 300.

[170] *Dhakhā'ir al-Uqbā*, p. 21. Tirmidhī claims that this hadith is from Ḥasan; *Mushkil al-Āthār*, vol. 1, p. 335; Ibn 'Isā Tirmithī, *Ṣaḥīḥ al-Tirmidhī*, vol. 12, p. 85; *Tafsīr al-Ṭabarī*, p. 22, 7; *Tafsīr* of Ibn Kathīr, vol. 3, p. 485; *Yanābī' al-Mawadda*, p. 107. There are also similar hadiths from Anas and Omar Ibn Salama, and Abī-al-Ḥamrā'; in *Sharh-i Kibrīt-i Aḥmar*, Alā al-Dawla Simnānī says that Ibn al-Mughāzilī also narrates this hadith in *Manāqib*, p. 303; *Kifāyat al-Ṭālib*, p. 372.

[171] *al-Durr al-Manthūr*, vol. 5, p. 198; *Manāqib*, Ibn-al-Mughāzilī, p. 304, with some differences. Hadiths expressing the same sense and meanings through different chains are narrated in the *Shawāhid al-Tanzīl* by Abū Saʿīd Khudrī, pp. 22–26.
[172] *Dhakhāʾir al-Uqbā*, pp. 21–22; *Fuṣūl al-Muhimma*, p. 7.
[173] *Ghāyat al-Marām*, pp. 297–298.
[174] This hadith and other similar ones do not indicate that the Household were asleep at the proper time for prayer in the mornings and that the Prophet then woke them to pray. However, for stressing the importance of the time of prayer, whenever the Prophet was in the house of Fātima he would mention this at dawn.
[175] In *al-Durr al-Manthūr*, he has related similar hadiths, but with little phrasal differences, vol. 5, pp. 199 and 239.
[176] *Ghāyat al-Marām*, hadith no 19, p. 295; *Shawāhid al-Tanzīl*, vol. 2, p. 47.
[177] *al-Durr al-Manthūr*, vol. 5, p. 199; *Manāqib*, according to a narration from *Ghāyat al-Marām*, hadith no. 28, p. 290.
[178] *al-Durr al-Manthūr*, vol. 5, p. 199. This is also narrated with minor differences in *Mustadrak*, vol. 3, p. 168; *Usd al-Ghāba*, vol. 5, p. 521; the *Musnad* of Ahmad Ḥanbal, vol. 3, p. 258; *Tafsīr Ibn al-Kathīr*, vol. 3, p. 483; *Tafsīr al-Ṭabarī*, vol. 22, p. 5; *Ghāyat al-Marām*, p. 289, as hadith no. 24 from *Sunan Abu Dawūd*; *Jamiʾ al-Tirmizī*, hadith no. 38, p. 291; *Yanābīʿ al-Mawadda*, p. 108, from Anas with minor differences, and also from *Maṭālib al-Suʾūl*, p. 8; *Shawāhid al-Tanzīl*, vol. 2, pp. 48–51 and 11–15.
[179] *al-Durr al-Manthūr*, vol. 5, p. 199; *Kifāyat al-Ṭālib* with a slight difference, p. 377; *Shawāhid al-Tanzīl*, vol. 2, pp. 50–51.
[180] *al-Durr al-Manthūr*, vol. 5, p. 199.
[181] *Ghāyat al-Marām*, hadith 20, p. 289.
[182] *Ghāyat al-Marām*, hadith 28, p. 290; *Shawāhid al-Tanzīl*, vol. 2, p, 29; *Kifāyat al-Ṭālib*, p. 376.
[183] *Ghāyat al-Marām*, hadith no. 28, p. 299.
[184] The two phrases "The Day of Spirit" and "the Year" are apparently drawn from an interpretation of Qurʾan 70:4 (*To Whom the angels and the Spirit ascend in a Day whereof the span is fifty thousand years*). Concerning this, Rūmī says in his *Mathnavī*:

> So was Muhammad alone equal to a hundred Resurrections,
> The one [Muhammad] whose spiritual status is higher than the members of the assembly [who decided about his successor]

Ahmad is to be the second offspring in the world,
There were a hundred Resurrections and he was in the midst.
He has constantly been asked about the Doomsday,
O you the Resurrection, how far is it to the Doomsday?
With your inner tongue you answered often
Who can ask the Doomsday from the Resurrection!
Even better than this said the glad-tidings Messenger
"The secret of the hadith he said 'die before your [real] death happens'
Similar to this, I have died before my real death
And have brought, from that side, yelling and resonance
So be you Resurrection [in this world] so that seeing the "Resurrection,"
The assured approach seeing anything is this!"

See *Mathnavī*, vol. 6 (Tehran: Ṭab'-i Mirzā, 1307), p. 550.

[185] *Ghāyat al-Marām*, hadith no. 13, p. 295.

[186] *Ghāyat al-Marām*, hadith no. 9, p. 294. This hadith is explained in detail in Khārazmī's *Ali wa al-Waṣiyya*, pp. 128–129, as follows:

لا يعرف علیّ فضلا

Though Omar does not prefer anyone to me, he has joined me to them. This therefore means: "Although he finds no one to compare with me." It does not mean that he gives me more respect, for if he meant this he should say:

لا يعرف لي فضلا اي لا يعرف لي فضلا عليهم.

He did not say so, for he said:

لا يعرف علیّ فضلا اي لا يعرف لهم علیّ فضلا.

This is a big mistake, for while he does not prefer anyone to me, in the meantime, he refers the affairs to the council.

[187] *Ghāyat al-Marām*, hadith no. 23, p. 296.

[188] *Ghāyat al-Marām*, hadith no. 24, p. 296.

[189] Apparently the phrase

يجرحني مايجرحهم

is incorrect, and should be

يحزجني مايحزجهم,

meaning: "That which made them tired and depressed made me so also."

[190] *Ghāyat al-Marām*, hadith no. 12, pp. 67–68.

[191] *Kitāb Sulaym*, p. 188.

[192] *Ghāyat al-Marām*, hadith no. 41, p. 292 and hadith no. 27, p. 642. Imam Ali presents another witness concerning his 70 virtues and the Purification Verse in *Ghāyat al-Marām*, hadith no. 12, p. 295.

[193] *Kitāb Sulaym*, pp. 134–137; *Biḥār al-Anwār*, vol. 8, pp. 233–234.
[194] *Ghāyat al-Marām*, hadith no. 16, p. 295; *Farā'id al-Simṭayn*, according to hadith no. 35 in *Ghāyat al-Marām*, p. 291; *Yanābī' al-Mawadda*, section 90, p. 479, from the *Ḥāfiz* of Jamāl Zarandī, who has related it in *Nazm Durar al-Simṭayn*.
[195] *Mustadrak*, vol. 3, p. 199; *Yanābī' al-Mawadda*, p. 107.
[196] *Ghāyat al-Marām*, hadith no. 26, p. 297.
[197] *Majma' al-Zawā'id*, vol. 9, p. 172; *Shawāhid al-Tanzil*, vol. 2, pp. 18–19, through another chain.
[198] Mirzā Muhammad Taqī Sepehr, *Nāsikh al-Tawārīkh* (n.p.: Lithograph, n.d.), specifying Ali, vol. 2, p. 372; *Yanābī' al-Mawadda*, p. 108.
[199] *Nāsikh al-Tawārīkh*, vol. 2, p. 41.
[200] Ibid., p. 121; Abdulla Subbar, *Jalā' al-'Uyūn* (Najaf: Maṭba'at al-Ḥaydariyya, 1373), vol. 2, p. 143.
[201] Ibid., vol. 2, p. 158.
[202] *al-Luhūf fi Qatla al-Tufūf*, (lithograph, n.p., n.d.), p. 157.
[203] Khārazmī (Najaf: Maṭba'at al-Zahrā, 1367 AH), vol. 2, p. 61.
[204] *Tafsīr al-Ṭabarī*, vol. 22, p. 7.
[205] *Tafsīr Ibn Kathīr*, vol. 3, p. 486.
[206] Mahmoud Ibn Abdullah Ālūsī, *Rūh al-Ma'ānī fi Tafsīr al-Qur'an al-Azīm* (Beirut: Dār Iḥyā' al-Thurāth, n.d.) vol. 25, p. 31.
[207] *Fuṣūl al-Muhimma*, p. 221.
[208] Muhammad Ibn Nu'mān Baghdādī (Shaykh al-Mufīd), *Irshād* (Lithograph, 1285), p. 265; *Jalā' al-'Uyūn*, vol. 2, p. 241.
[209] *al-Luhūf*, 162; *Jalā' al-'Uyūn*, p. 256.
[210] *al-Luhūf*, 136; *Jalā' al-'Uyūn*, p. 235.
[211] *al-Luhūf*, p. 146; *Jalā' al-'Uyūn*, p. 242.
[212] *Ghāyat al-Marām*, hadith no. 8, p. 293.
[213] *Ghāyat al-Marām*, hadith no. 29, p. 298.
[214] Ahmad Ibn Shu'ayb Nisā'ī al-Shāfi'ī, *Khaṣā'iṣ* (Egypt: Maṭba'at al-Taqadum al-'Ilmīyya, n.d.), p. 4; *Shawāhid al-Tanzil*, vol. 2, pp. 20–21.
[215] *Mustadrak*, vol. 3, p. 147.
[216] *Mushkil al-Āthār*, vol. 1, p. 336.
[217] *Tafsīr al-Ṭabarī*, vol. 22, p. 76.
[218] *Tafsīr Ibn al-Kathīr*, vol. 3, p. 485.
[219] *Ghāyat al-Marām*, hadith no. 7, p. 287.
[220] Muhammad Ibn Jarīr Ṭabarī, *Tārikh al-Ṭabarī* (Cairo: Maṭba'at al-Istiqāma, 1358 AH), vol. 3, p. 289.

[221] *Musnad* of Ahmad Ibn Ḥanbal, vol. 1, 321; *al-Riyāḍ Naḍarah* (Egypt: al-Banda, n.d.), vol. 2, p. 269; *Majmaʾ al-Zwāʾdr*, vol. 9, p. 119.
[222] *Mushkil al-Āthār*, vol. 1, p. 336.
[223] *Ghāyat al-Marām*, hadith no. 8, p. 288; Ahmad Ḥanbal, *Musnad*, vol. 6, p. 298, narrated through Umm Salama from Shahr Ibn Hūshab; *Tafsīr al-Ṭabarī*, vol. 2, p. 6; *Mushkil al-Āthār*, vol. 1, p. 335.
[224] *Ghāyat al-Marām*, hadith no. 6, p. 287; *Shawāhid al-Tanzīl*, vol. 2, pp. 43 and 44.
[225] *Usd al-Ghāba*, vol. 2, p. 20.

لم يرو في الفضايل حديثا غير هذا

In this sentence, it is apparently not only the priorities of the Household. In Sunni hadiths there are usually sections about the virtues of the companions, with which the virtues of the Household are mentioned. However, here he has not narrated anything but something from the Sunnis.
[226] *Fuṣūl al-Muhimma*, p. 8, where he says that others composed this poem concerning the purification of the Household.
[227] Ibn al-Maghāzilī, *al-Manāqib*, p. 307.
[228] *Maṭālib al-Suʾūl*, p. 8.
[229] See particularly *Ghāyat al-Marām*, Mir Ḥāmed Husayn Lakhnawī Hindī, *Abaqāt al-Anwār* (Isfahan: Muʾassisiye Nashr Kutub Makhṭūṭ, 1380 HS), and *Shawāhid al-Tanzīl*.
[230] What should be clear about the Purification Verse and the term "The Household" is whether they always dwelt in the house of the Prophet; that is, did they live with him constantly? What is the progeny of the Prophet? Or has the term "the Household" been taken for its spiritual meaning right from the start? According to some interpretations the Prophet himself is naturally a part of the Household. However, some hadiths say that he is not included in the Household, and sometimes fallible people are said to be members of the Household. Also, how is it that sometimes Ibn Abbās, Muhammad Ibn al-Ḥanīfa up to Zayd Ibn Ali Ibn al-Husayn have called themselves members of the Household? According to what the hadiths say, the Household includes only five persons, but not the Imams who are the progeny of Imam Husayn. Therefore, this must be taken into consideration when speaking of the entire Household.
[231] In *Nihāya* of Ibn Athīr, vol. 2, p. 200, the term الرجس is said to be in the category of the filthy words, but it is an illegal word and is cursed. In *Lisān al-Arab* the word الرجس is considered "dirt and filthy"; the use of this word, in any way, is considered to be ugly and shows the

negative side of what is spoken about. And this word in the Holy

Qur'an compares the word العذاب with the term كالرجز (similar to الرجس), and Ibn al-Kalbī says: Allah, the Almighty, states فانه رجس (so it is indeed filthy). And Mujāhid says: "That is what Allah, the Almighty, states: 'There is no good in dirt and dirty action.'" And Abū Ja'far, says:

انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا

"Allah only desires to put away any impurity from you, the Household [of the Messenger], and to purify you." It is also said the word "doubt" is a kind of الرجس and so is what Allah, the Almighty states:

انما الخمر والميسر والانصاب والازلام رجس من عمل الشيطان فاجتنبوه

"...in fact alcohol and gambling and idols and divining arrows are only the filthy handiwork of Satan; avoid it." Zajjāj says: "The term الرجس is considered to be ugly, dirty, and filthy about everything; either it is used as a verb or a noun, or in any other cases, it represents the negative side of an object, as 'the man is dirty in nature, or he doe dirty actions'!" And Ibn Kalnī says: "On the whole this word is wha Satan deals with, similar to this narrated in the hadith as:

اذا كان احدكم في الصلاة فوجد رجسا او رجزا فلا ينصرف حتى يسمع صوتا او يجد ريحا ورجس الشيطان: وسوسته

"When any one of you is in a state of prayer and suddenly comes upon dirt in any way, he should not cut the prayer until he hears a sound, or prepares some sand and cleans up the dirt of Satan."

It is said in *Tāj al-'Urūs*, vol. 4, p. 159: "The word الرجس stands for dirt and dirty actions, similar to the statement of Allah where He says: "Dirty actions are Satan's works!" Ibn al-Ka'bī says that this word refers to any filthy actions, uneasy deeds, and torture. And Abū Ja'far said that الرجس means "doubt." So in any condition this word is considered to be ugly. It is said in *Majma' al-Baḥrayn* that Allah has stated: كذلك يجعل الله الرجس على الذين لا يؤمنون "Like that Allah sets ugly actions on [the way of] the disbelievers!" It is also any kind of torture in this world and the Hereafter, as He stated: فزادتهم رجسا الى رجسهم "So

they added filth upon their filth." And it applies to sins and disbelief, for Allah states: انما يريد الله ليذهب عنكم الرجس اهل البيت. And in *Sharh Qāmūs al-Lughat* it is said that الرجس is of the temptation of Satan.

[232] Sayyid Sharaf al-Din Āmulī, *al-Kalimat al-Gharrā' fī Tafḍīl al-Zahrā'* (Najaf: Maṭba'at al-Nu'mān, n.d.), pp. 217–218, footnote.

[233] *Ghāyat al-Marām*, hadith no. 5, p. 293.

[234] Ibid., hadith no. 4, p. 293.

[235] Ibid., hadith no. 2, p. 292.

[236] Ibid., hadith no. 2, p. 292; hadith no. 3, p. 293.

[237] Ibid., hadith no. 15, p. 295.

[238] *Nahj al-Balāghah*, p. 154. The advisor Abdul Ḥalīm Jandī, who is one of the members of the Egyptian Islamic Consultative Assembly, has written in *al-Imam Ja'far Ṣādiq* (pp. 71–74) about the Household and connected it to the Qur'an and the laws and traditions. And after seven quotations concerning the probability, he has deduced that it accords with the Qur'an and the traditions.

[239] *Sharh al-Nahj al-Balāghah*, Ibn Abī al-Ḥadīd, vol. 6, pp. 375–377; *Ghāyat al-Marām*, hadith no. 36, p. 291.

[240] A section of the supplication in *Jāmi'ah al-Kabīra*.

[241] The *Dīvān* of Sayyid Ismā'īl Ibn Muhammad al-Ḥimyarī (Beirut: Dār al-Maktabat al-Ḥayāt, n.d.), p. 66.

[242] *al-Durr al-Manthūr*, vol. 5, p. 198; *al-Ṣawā'iq al-Muḥriqa*, p. 85.

[243] *al-Durr al-Manthūr*, vol. 5, p. 198.

[244] Muhammad Ibn Ahmad Dhahabī, *Mīzān al-I'tidāl* (Cairo: 1325), vol. 3, pp. 93–97.

[245] *al-Kalimat al-Gharrā'*, pp. 209–213.

[246] *Asbāb al-Nuzūl*, p. 267.

[247] Shams al-Din Ahmad Ibn Muhammad Ibn Khallakān, *Wafayāt al-A'yān fī Anbā' Abnā' al-Zamān* (Beirut: Dār al-Ṣādir, n.d.).

[248] See *Ṣaḥīḥ al-Muslim*, section on the *Faḍā'il al-Ali*.

[249] *al-Durr al-Manthūr*, vol. 5, p. 198.

[250] *al-Kalimat al-Gharrā'*, p. 217.

[251] He has related in *Ghāyat al-Marām*, hadith no 26, p. 289, from Muslim's *Ṣaḥīḥ* quoting Zayd Ibn Arqam saying that: "The Prophet stood up at Ghadīr al-Khum, on the way from Mecca to Medina, and began a sermon, saying: 'O people, I am only a human being and have been chosen as the Messenger by my Lord to you; and now I am commanded to leave with you two precious things. The first is the Book of God, which is a guidance and a light, and the other is my Household, who will guide you by the means of God's Book.' Then he said: 'I remind you of God through my Household.' Then Ḥaṣīn

asked: 'O Zayd, who are his Household? Are his wives not of his Household?' and he answered: 'No, but his wives come next to them.'"

[252] In *Ghāyat al-Marām*, hadith no. 34, p. 291, Hamwīnī, through his own chains from Zayd Ibn Arqam, has narrated that: "The Messenger of God gave a sermon, saying: 'Be aware! I am leaving you with two most precious things. One is the Book of God, the most High, and whoever clings to it will be guided, and he who abandons it becomes lost. The other is my Household—I remind you of my Household,' and he repeated this three times. And then we asked someone who his Household were. Were they his wives? He answered: 'No, the members of my Household are the children of Ali, the children of al-Abbās, the children of Jaʿfar and Aqil.'"

[253] Muhammad Husayn Muzaffar, *Dalā'il al-Sīdq* (n.p.: Būdharjumehr, 1372 AH), vol. 2, p. 73.

[254] *al-Ṣawā'iq al-Muḥriqa*, p. 85.

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